THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

VOL. LV.—NO. 6. PHILADELPHIA, WEDNESDAY, FEBRUARY 9, 1887. WHOLE NO. 2718.

Entered as Second-class Matter in the Post Office, Phila.

THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD OF THE REFORMED CHURCH

IN THE

UNITED STATES.

Office, 907 ARCH STREET,

PHILADELPHIA, PA.

For TERMS, &c., see BUSINESS DEPARTMENT.

Poetry.

Christ at the Well of Samaria.

BY REV. DWIGHT WILLIAMS.

"Give me this water, Sir!" the words were sad,
As wearily she stood with water-pot
To fill, and bear it dripping from the spot;
In lowly poverty and simply clad,
She little dreamed of richer fountains glad,
With cups of pleasure which the world gives not,
And offered her with panting thirst forgot,
A joy her parched and desert path forbade;
Ah, well she prayed, and waters of delight
Sprang up that day from fountains infinite.
And so pray we, and from the brimming well
Whereon He sits, the waters reach us quite,
With springs of pleasure more than we can tell,
The answer of our dear Immanuel!

Notes.

IT is well to think well; it is divine to act well.—*Horace Mann.*

THE word of God will stand a thousand readings, and he who has gone over it most frequently is the surest of finding new wonders there.—*James Hamilton.*

To the earnest Christian worker, what more helpful than the Master's recognition and approval! The command, "Go, work to day in my vineyard," sends him forth into the field of activity, but it is the bright vision with the "Son, be of good cheer," that imparts the bracing tonic and the refreshing cordial.

LEARN to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a change you cannot notice, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Man may be too little for your great matters, God is not too great for your small ones. Only give yourself to prayer—whatever be the occasion that calls for it.

CONSCIOUSNESS of unbelief is a sign of actual faith. Infidels are never troubled with unbelief. Dead men never feel cold. Frozen feet never ache. And a soul given up to ungodliness and bound hand and foot in sin has no trouble with unbelief. It is only when faith shoots its first illuminated ray into the darkened heart that the baneful presence of unbelief is made manifest. It is only when the troubled soul can say, "I do believe," that it starts back at the abyss of doubt which the first gleam of faith discloses, and exclaims, "Help Thou mine unbelief!"

Communications.

For the Messenger.

Foreign Missions.

Christmas in Japan.

True to my custom ever since I came to Japan, I will again write you a letter in reference to the ringing of the Christmas bells here in Japan during the present season. Why is it that this festival has the same charms, and calls forth the same joy and happiness in this far-off land as it does at home?

Until recent years, comparatively speaking, very little, or nothing, was known of the Christ Child born in Bethlehem's stable and cradled in the manger; and yet Christmas is here among the Christian people the same joyous festival, filling the hearts and homes of the people with gladness just the same as it does in thousands of the Christian homes in Europe and America. How are we to explain this? Do they simply copy after us their religious teachers? Or is it because of certain outward features of merry-making peculiar to the observance of the festival?

I think we must look for the reason of this elsewhere. The meaning lies deeper than the surface. Is it not because of the natural underlying desire of mankind to possess and to believe in such a Saviour as the one who was born at Bethlehem, and whose birth we have just celebrated? The union of God and man in the Lord Jesus Christ meets the wants of the human soul, and is an attainment of human desire. Hence the charm of the present season. This is why the Japanese also enjoy it so much. A divine-human person who made an atonement for the sins of mankind, and who can be touched with the feeling of our infirmities, meets *their* wants as it does *ours*.

Christmas was celebrated this year in our two congregations in Tokio, as also at Oji in the suburbs of the city, and was truly a season of much interest and great happiness. At Bauch's the exercises were held on the evening of the 25th. Mrs. Moore, who in former years principally took charge of the decorations and the music, was this year prevented from doing so by an attack of typhoid-malarial fever, from which she is still confined to her bed. But the Christians went to work in good earnest, erected a Christmas-tree, and decorated the rooms of the house (recently rented as a preaching place) with appropriate mottoes and evergreens, and when the time came for the opening of the exercises the room was more than filled, all the standing and sitting room being taken up. I made a short address on the design of the observance of this festival. A short English address, interpreted by Mr. Wolf, a teacher, of Germany, in the same school where I teach; and a Japanese address by Mr. Nakashima, a prominent member of our church, of whom I have previously spoken.

The last speaker, if I understood him rightly, brought out the idea that like as the waters of the rivers, flowing through Tokio, and upon whose banks we lived, flowed out into the sea; some of whose waters, no doubt, reached to the farthest continents and islands, so, in like manner, when Christ was born, the waters of the "river of salvation" began to flow, spreading out and washing the shores of Europe and America, diffusing life, and light, and happiness; and now, in these last days, they have reached Japan, as the evening's exercises plainly testified, and are beginning to do for Japan what was done for the Christian countries of the West. After the addresses and the singing, a package of foreign and Japanese cakes and candies was given to each one present (nearly a hundred), with many other small gifts, accompanied with a certain amount of merriment and innocent amusement.

Christmas! What a charm in the sound of the word. What fond memories are awakened, and what hallowed associations it calls forth! "Glory to God in the highest, Peace on earth, good-will to men;" words composing the sweetest of all songs, first ringing down from the high vault of heaven, whose echoes and glad refrain have ever since been ringing and heard throughout mighty continents, and in the islands of the sea. Yes, even here in Japan, these words sung first by the multitude of the heavenly host as they descended over the plains of Bethlehem, where the shepherds were keeping watch over their flocks by night are re-echoed, and they lose none of their charm or sweetness when translated into this strange and difficult language.

A merry Christmas! What are you doing, kind reader, to bring a merry Christmas into the hearts, and lives, and homes of not only the people of your own country, but to these people living in this country. Christ born in the heart of this people will make them a truly great and happy nation. But ere this will be realized they must be taught Christ and His salvation. Here is then a great privilege, as also a grand opportunity. Let us, as a Church, embrace the opportunity to the full measure of our ability; and by so doing, both they and we will realize great happiness.

J. P. MOORE.

REV. DR. JOHNSTON, Secretary.

Tokio, Jan. 8, 1887.

For the Messenger.

Society for Relief of Ministers and their Widows.

To all whom it may concern:—Upon the resignation of Rev. Theo. Appel, D. D., who for at least fourteen years was Treasurer, the cares and duties of that office were imposed upon the undersigned. He accepted the trust and gave bond in the sum of five thousand dollars, as required by the charter for the faithful discharge of the duties of that office. That the Church and all whom it may concern may know and learn something as to the management of said society—the following statement is made as to invested funds, receipts, and expenditures up to date:

Invested funds, $16,429.50.

Receipts from Jan. 12th, 1886, to Jan. 26th, 1887.

United States Synod.

Tohickon Classis,		$192 00
East Penna.	"	25 00
Lehigh	"	5 00
Lancaster	"	6 00
		$228 00

Ohio Synod.

Northern Illinois Classis,	$51 50

Pittsburgh Synod.

Somerset Classis,	$90 84
Clarion "	65 00
Westmoreland "	50 00
Allegheny "	5 00
St. Paul's "	2 50
	$213 34

Potomac Synod.

Gettysburg Classis,	$446 36
Maryland "	313 47
Virginia "	65 00
Juniata "	65 00
Mercersburg "	33 68
Zion's "	7 50
	$931 01

Summary of Receipts.

United States Synod,	$ 228 00
Ohio "	51 50
Pittsburgh "	213 34
Potomac "	931 01
Miscellaneous	1159 75
Total	$2583 60

Expenditures to Jan. 26th, 1887.

United States Synod.

East Penna. Classis,	3	Beneficiaries,	$220 00
Philadelphia "	2	"	100 00
Lehigh "	1	"	100 00
Lancaster "	1	"	100 00
Tohickon "	1	"	227 00
Schuylkill "	1	"	50 00
West Susq'na "	1	"	100 00
	10		$897 00

Ohio Synod.

East. Ohio Classis,	1	Beneficiary,	$100 00
North. Illinois "	1	"	50 00
St. Joseph's "	1	"	50 00
Tuscarawas "	1	"	50 00
Unknown "	3	"	125 00
	7		$385 00

Pittsburgh Synod.

Clarion Classis,	2	Beneficiaries,	$150 00
Allegheny "	1	"	100 00
St. Paul's "	1	"	100 00
Westmoreland "	1	"	100 00
	5		$450 00

Potomac Synod.

Maryland Classis,	3	Beneficiaries,	$250 00
Zion's "	1	"	100 00
Mercersburg "	1	"	50 00
	5		$400 00

Summary of Expenditures.

U. S.	Synod,	10 Beneficiaries,	$897 00
Ohio	"	7 "	385 00
Pittsburgh	"	5 "	450 00
Potomac	"	5 "	400 00
Total,		27	$2132 00

Of the twenty-seven beneficiaries, five are disabled ministers and the remainder are widows and dependents of deceased ministers.

Brethren, in the ministry of the Reformed Church, read this statement and having read it, may each one ask the question, What am I doing for this Society, that I may thereby feed the hungry, clothe the naked, visit the sick and comfort the desolate. God, whom you love and serve, is "a father of the fatherless and a judge of the widows."

SIMON S. MILLER,
Treasurer of Society for Relief of Ministers and their Widows.

Boonsboro, Md., Jan. 26th, '87.

For the Messenger.

Sketches of Berlin—No. 2.

BY GEORGE MERLE ZACHARIAS.

You can peep with me into the Parsonage Home of Court Chaplain Frommel.

It is such an ideal family and such a real home into which I am about to conduct you. Yet, you must be most courteous and delicate, as the household is so refined and the members thereof so cultivated. It is neither necessary that you should be obsequious nor your manner constrained, for the Christian tone which is ever present here forbids servility and unnatural formalism. Although you are in distant America and this Christian home in Germany, nevertheless you will not feel that the waters of the great Ocean separate you.

Very often have I been invited to spend an evening with this Christian household, and many happy hours have I passed under the hospitable eaves of this parsonage roof. You can thus see that I do not speak unadvisedly nor judge prematurely.

As my last letter contained a sketch of the German Emperor, so this will describe one of his favorite Court preachers. There are five Court chaplains in Berlin of whom the venerable Dr. Emil Frommel is the most characteristic. Suavity, urbanity, courtesy and Christian grace are qualities which are present in the servant of God to whom I now introduce you.

On the Hausvoightei Platz in Berlin is the home of Mrs. Dr. Abbot, to which Americans like to go, and in which, the countrymen of the hostess always find hospitable cheer and receive Christian welcome. It was here that I had the pleasure of being presented to the Court chaplain and his family. At the close of the evening, Dr. Frommel took both my hands in his (it was more than clasping) and said, "Mr. Zacharias will you not take tea with me next Sunday evening? It will give me pleasure to introduce you to my home." Then he held my hands until I gave an answer. You will readily grant that you would not have said, "No;" neither did I.

The following Sunday had such a pleasant close. I had preached in the morning to the English colony at Schoenweide near Berlin, and returning to the city, I accompanied Mrs. Abbot and daughter to the home which you are about to enter.

The garnison (garrison) pfarrhaus is situated near the Spree and with its large garden belongs to the Emperor as his own private property. Entering the large doorway we were led by the servant through the hall to the garden, where the hof prediger and family received their guests. Under the branches of several trees a long table extended itself; and, whilst the servants were bringing the various requisites thereto, a savory cup of tea was served by fraulein Elisabet and Marie to their friends. Here and there were groups of officers and students, yet no picnic or week day suggestions were present: it was only a coterie of friends of the hof prediger which he likes to call his family. Students from Switzerland, Norway, Denmark, and South Germany were present, and several handsomely uniformed officers relieved the sombre black of the future professionals.

Amid the twilight shadows of this summer Sunday evening formal introduction mellowed into friendly acquaintance. Lamps were brought and supper being ready we sat around the table. It was so thoroughly German, and as it was the first time that I ever partook of a meal amid such garden surroundings I drank it all in. It is very customary in Germany to drink coffee or eat a lunch in a garden haüschen, but less frequent to take a meal in the open air. The suroundings made it so picturesque; the branches of the trees above our heads and the peculiar glimmer of lamps in the open air forming contrasts and shapes peculiar. The seats of honor at a German table are at the side, not at the end as with us. The hof prediger sat on the one side and I was requested by him to lead his daughter to the seat opposite him. My next neighbor, as the Germans say, was a young Swiss theological student, whom I recognized as of the same Reformed faith as myself. Every one seemed to have received a part of the cheer which the courteous host breathed over all, so infectious is his tone of voice and so hospitable are the members of his family. Two hours having been spent at this garden table, the guests were informed by their host that each was expected to carry either a plate, cup and saucer, or glass and knife and fork to the parsonage. Armed with these innocent weapons of domestic entertainment we formed a line of soldiers which it would puzzle Worcester and Webster to denominate. The bushes looked awry at us as we walked along the garden walks and the trees admonished us to be careful of the family china, which they said was good old meissen. Between the garden and the yard is a stone wall before which the good hof prediger stopped and said, "This is a remnant of the old Bastion wall which formerly surrounded Berlin; it speaks of the days when the Prussian kings were still electors of Brandenburgh." The lights of the lamps and candles glimmered on the old gray stone and twinkled a "guten abend." The peculiar procession went through the gate and said, "Es freuet uns sehr ihre Bekanntschaft zu machen, leben sie wohl." Through the yard and into the hall we passed. Up the staircase host and guest ascended, and, having reached the dining-room with its old wood carving and family portraits, we respectfully deposited our supper credentials on the old massive dining table. It was an unusual experience for the thirty guests, and yet so unique, that the words seem inadequate to describe what each felt but cannot express.

University of Berlin,
Dec. 20, 1886.

For the Messenger.

History of Trinity Reformed Church in Mercersburg, Pa.

BY REV. J. W. KNAPPENBERGER.

Some Reflections on the Constitution.

We also learn some things which give us an insight into the moral and spiritual condition of some of the people in those days. While there were many honest, pious persons, there were also some that needed to be watched. For example the constitution says, that, "The Church Council is to see to it that the people who live in open sin and lust and are not themselves baptized and belong to no religion, be not accepted as sponsors, or godfathers or godmothers, for such are not allowed to stand for children." That implies that such a thing had been done and might be repeated, which would be a fearful abuse of the Holy Sacrament of Baptism.

Then it is also added that "All such who without announcement, wish to get their children surreptitiously baptized are to be postponed to another time," which injunction points to a disposition in the person to whom it is directed, which is anything but the product of the Holy Spirit. The very thought that anyone would seek to enjoy the blessings and comforts of our holy religion in any but an open, true and honorable way, is utterly abhorrent to a true child of God. And yet that such a thing has been done,

or was liable to be done, is certain, or the sentence in the above constitution referred to is a useless waste of words.

We notice that another weakness in the life of some church members, indicated by the constitution, is an unwillingness to support the Gospel. The same infirmity, or want of grace belongs to nominal Christians, to day, in all churches. There are many who would like to enjoy the blessings and privileges of the Gospel, but who do not want it to cost them anything, or as little as possible. It is not because they are poor, but because they are stingy. Those, in that early day, who didn't aid in defraying the necessary expenses of the church, when the Lord had blessed them with means, were refused a Christian burial at death, and their remains could not rest with those of the saints in the graveyard belonging to the congregation.

Sins of impurity were not permitted to go unpunished. No member dare to "traduce the minister behind his back," but must speak to him personally in case he had any complaint to make against him, which is a wise rule for any member to follow to-day, and which would often prevent trouble and injustice. Then there are a number of directions given in regard to the duties of members to one another, and some warning to the unruly. The whole constitution is an important document, and shows on the part of the membership a desire to have everything done decently and in order.

While the constitution was adopted in 1804, members of the Reformed and Lutheran denominations lived in Mercersburg and vicinity a number of years previous to that date.

Rev. Jonathan Rahauser's Pastorate.

Rev. Jonathan Rahauser was pastor of the Reformed people from October, 1792, to the day of his death, which occurred in September, 1817. He had nine other preaching points. We do not know whether the Reformed members were served regularly with preaching before Mr. Rahauser came, or not, but it is not likely that they were. Their number couldn't have been very large at that time. For at a communion held on the 23d of December, 1804, the communicants numbered only fourteen. Their names are as follows: Michael Hicks, Simeon Leidy, Johanes Wolf, Frederick Scherer, Peter Scherer, Paul Schaffer, Johanes Dahlman, Johanes Troutman, Barbara Hisson, Anmaria Wolf, Doretha Dalman, Catharine Merckle, Elizabeth Briedenthal, Barbara Leidy. On Saturday preceding December 22, 1804, the following persons were confirmed: Jacob Schort, Jacob Leimeister, Jonathan Scherer, Johanes Leidy, George Schafer, Johanes Schafer, Samuel Brand, Johanes Dahlman, Paul Schafer, Joseph Zimmerman, Isaac Dahlman, Jacob Kalm, Jacob Dahlman, Martin Reudenauer, Andreas Herkman, Adam Kugel, Maria Bahn, Elizabeth Bahn, Hannah Dahlman, Freny Dahlman, Hana Leidy, Susana Mauerer, Elizabeth Kalm, Anamaria Kugel, Catharine Wolf, Maria Schaffer, Susan Reudenauer, Elizabeth Wolf, Margreth Scherer, Elizabeth Leimester, Anamaria Leimester, Anamaria Kamel, Susana Wolf. The names are spelled as they are given on the record. According to this record, there were forty-seven Reformed members the 23d of December, 1804. This includes those confirmed on the preceding day. It is probable that some members were prevented from being present at this communion, so that the actual membership was somewhat larger.

The Reformed Congregation Organized.

The members of the Reformed Church were organized into a separate and distinct congregation sometime previous to the year 1811. For in the minutes of the Synod of the German Reformed Church in the United States, which met in Reading, Pa, in May, 1811, it is stated "that three congregations—Greencastle, Miller's and Mercersburg—in Franklin County, which are served by Rev. Mr. Rahauser, made a request to be received as congregations by Synod." It is said that the request was granted, and that they were to be informed of the fact by letter.

(*To be continued*)

For The Messenger.

Into Iowa.

A few days after the new year we left Astoria, Ill., to cross the Mississippi into Iowa. Once before we crossed this princely stream. Then a fledgeling from college we went to take charge of Blairstown Academy. This time we went at the instance of Rev. Fouse and the Reformed brethren at Tipton. On arriving at Rock Island we found Providence had bridged the river by welding its own waters, and with others we crossed on foot to Davenport. The sight of Davenport brought to mind how when entering the ministry we held a call unanswered for weeks awaiting an arrangement by the Iowa Classis and Board of Missions to start a congregation in the city. On account of delay and uncertainty we cast in our lot with the good people of Bloomsburg. There is no Reformed church in Davenport yet.

Our reception in Tipton was in one respect decidedly cold, 24° below zero. But the homes and hearts of the people were as warm as the atmosphere outside was cold. The good people had us out daily inhaling large draughts of their hyperborean air, acting perhaps on Pope's adage—

"Shallow draughts intoxicate the brain,
But drinking largely sobers us again."

That Iowa air is bracing at 24° below zero no one will gainsay who has made trial of it. If allowed it would soon brace the body beyond the point of flexibility. The law of contrast brought to mind memories of a summer clime.

The Reformed congregation at Tipton has been served by Rev. Fouse for thirteen years. For twenty years this zealous brother has been braving the storms and blizzards on the Iowa plains. Pastor and people now think Tipton ought to have a resident minister. The congregation is not large in number, but quality makes up for quantity, and they offer to support a minister. We are not wholly strange to the membership. Some we knew in former years, among them an alumnus of Franklin and Marshall College, Ed. I. McCoy, Esq., now county attorney.

We also visited the home of Rev. Fouse at Lisbon. Over thirteen years ago we spent a Sabbath there assaying to preach for the congregation in the absence of their minister. They were then few indeed and worshipping in the home of another denomination. Now they have a handsome church edifice, a congregation of sixty and Sunday-school of one hundred. Then in the pastor's study two little boys stood leaning on our knees and looking up said, "Tell us a story." We found the elder of the two a freshman in Cornell college and Herodotus his story-teller. The matter of the stories seemed relished but the Ionic dialect was not so enjoyable as that of the nursery.

Four or five missions in Iowa are vacant. This will not do if our church there is to prosper. We have not fully decided, but perhaps when vernal airs begin to blow we will pitch our tent across the river.

G. D. G.

For the Messenger.

St. Paul's Orphan Home.

We wish we were able to lay before the readers of THE MESSENGER a true picture of our Orphans' Home at Butler, Pa., not as they have seen it in the almanac of last year, in all its outward beauty, but especially the inside of the Home, with its beautiful family life. A model which any private family might do well to imitate.

If we could not picture to you the beautiful parlor and cozy reception-room, nor the large comfortable, well lighted and warm sitting-rooms over the house, containing perhaps a bed or two, we would at least take you into the prayer-hall morning or evening and show you those seventy bright, happy faces, assembled there for worship, and have you hear those infant voices, as an angel choir, sweetly sounding the praises of Him who hath promised to be a father unto the fatherless; or note the eager faces as they listen to the little child-sermon spoken by their faithful guide, the superintendent of the Home.

Next we would lead the way into the children's dining room, quietly, lest we disturb the harmony of that concert of voices asking a blessing upon their daily bread, and see there, standing near the tables, the dignified form of Rev. Prugh, contrasting so beautifully with the busy little hands and mouths of the orphans seated around the long tables, waiting on each other, and doing full justice to the *excellent* food of which we cannot speak too highly. The head of this blessed family believes it true economy to provide for them the most wholesome and nourishing food.

What strikes us more forcibly than almost anything else at the Home is the seeming absence of servants and hired help. All here are on an equality. All are respected and loved; and they are worthy of this honor, since each seems to have heard the voice of the Master, "Lovest thou me more than these?" and as their lives answer, "Yea, Lord, thou knowest that I love Thee" their hearts bound with joy as they hear again the "still small voice" "Feed my lambs." Nearly all the floors of the Home are nicely carpeted, even the prayer-hall and dining-rooms; and the neatly spread table-cloths and nicely folded napkins, seem to say to the little orphans, "Be ladies and gentlemen."

Another pleasing picture is the children at work. The boys carrying coal, sweeping, washing, and even helping to cook and bake.

The girls making beds, washing dishes, cleaning and filling lamps, sweeping and learning to sew.

This help from the children makes the work in this large family comparatively easy and pleasant.

We are especially proud to speak of the behaviour of these children. We could scarcely have believed that a family of seventy little ones, most of them boys at that, could be trained to be so quiet and well behaved as these orphans at Butler are.

We do not know of another gentleman and lady in the church, so well fitted to occupy the exalted position of "Pa" and "Ma" in this large family, as Rev. and Mrs. Prugh; and their beautiful and accomplished daughters, the teachers, seem with the same ease to grace the parlor or the kitchen. Brethren, we believe this institution is worthy of your prayers and your alms.

Last, but not least, the weak, struggling congregation in Butler, where the family at the Home worships, might well be patterned after by some of our strong, wealthy congregations. The faithful pastor, Rev. Harnish, with his true Christo-centric thought, ever guides his people around the Source of all light and heat, as the zeal and co-operation of that warm hearted people abundantly testify.

Besides, the very names and faces of Professors Tinsman and Mackey, are an inspiration to this people to move forward; and if the town of Butler is a little behind the times, with her muddy roads and gasless streets, she has still much for which she may well be thankful.

A. H. S.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

What Hinders the Work?

Perhaps nothing so much hinders the work of missions, or rather the offerings of our people, as the fact that so few know much about the work that has been done and the great need of doing more. It is hard to interest them, for this very reason, and hard to move them to activity.

Beautiful.

"Willing of themselves," Paul says they were (2 Cor. 8:), i. e., they did not need any appeals from him, but begged him to take their gifts. They did not think of him as a beggar but as the servant of God. They thought of themselves as the stewards of God, and His needy children as their brethren.

What Will I Gain?

"Suppose I give $500.00 for a special Church-building Fund, what benefit will I have from it?"

He was a good man and asked the question very honestly. A business habit of mind led to it, and a fair answer must be given.

"Benefit?" said I, "none whatever except the promise and sure blessing of God and the sweet consciousness of having put money where it will never be lost but will work for ages in blessing the poor and establishing the Church for the saving of souls. Do you think you can give it for this reward? Can you put it in a safer bank? Will you accept or will you miss this rich benefit?"

A Penny at Church.

The *Independent* says:—"From a little child, and from the hands of the poor, a penny may have some significance as an act of worship; but from the hands of an able bodied man, a well-dressed woman, a young man with a silver headed cane and a gold watch, who has just thrown away the stub of a cigar or the end of a cigarette, a penny dropped into the offering plate at a church service is an abomination in the sight of God and man. Yet the number of those who contribute a penny on the Sabbath day to the worship and work of Christ is in excess of those who contribute more than that sum. We have been at some pains to verify this statement by a careful inquiry into the facts as shown by the collections taken in various churches and religious assemblies.

Selections.

"Turning over the Barrel."

This is a reason given for the change in church relations by some pastors. It is the best thing every time which can happen for the church which is given up. It is the new one that ought to be pitied. For old sermons do not improve, like sheep, by a change of pasture—they get leaner and more fleeceless. When a man has turned his barrel, then seven times out of ten he has turned himself, as well as the barrel, head down. His best life is completed in that motion. Old clothes may be cleaned and new bindings put on them, and a new velvet collar, but if nobody else knows, which is not probable, the wearer knows, and he will not behave as if his garments were new; and besides all this, they will soon get shiny at the elbows, and knees, and seams.

Old sermons are about the poorest capital in a new location that a man can own. Like self-righteousness, the more a man has of them the worse he is off. If a man must turn his barrel, he had better do it without changing his church. The old church, remembering his youth, will stand it longest. The alterations will not need to be so violent, for changes in all local references will have to be made in the new field—all references to his first church and the experiences therewith will have to be carefully avoided, because if this church was socially inferior any reference will be offensive to the high-toned. If it was superior to his present field they will be offended at any suggestion, for this will bring before the new people the implied inferiority.

Old sermons, oft repeated, except by those *in transitu*, will be effective after the manner by which pot-holes are made in the rocks of water courses: an angular piece of stone gets into the crevices and is whirled around by eddies, and the result is the stone gets less and the hole gets wider. Thus ideas get more symmetrical by extra polish, but get smaller while the space to fill becomes larger.

Only the funeral barrel, if a man has been so unfortunate as to have one, can be turned over. "Dead men tell no tales," and the living, for once in their lives, are too much in trouble to criticise. Old sermons suit death because it is itself old, and does not deserve any thing better. The hardest problem of a living minister's studies is to get an old sermon to fit in a new place; there is something foreign in it. We are told that Edward Everett delivered his oration about a thousand times without altering a word. We have wondered that he did not die an idiot. He would if he had not had other interests which compelled him to think fresh thoughts and clothe them in new dress.

In our judgement, in all the elements of real pulpit power—converting, upbuilding, attractive power—a preacher suffers his first stroke of paralysis when he turns his barrel upside down; and when he has done it three or four times he is a dead man, and only awaits devout men to carry him to his burial.—*Presbyterian.*

Family Reading.

When Jesus Came.

Some household cares perchance had chained
our feet,
Or passing guest beguiled with converse sweet;
A little languor fettered our desires
For heavenly dews or Pentecostal fires;
But afterwards we owned—we owned with
shame—
Alas! we were not there when Jesus came.

Yet, if a king gave audience for an hour
And bade us wait on him for wealth or power,
How had we sped through dark, unlovely
street
To pour our supplications at his feet!
Our King gives audience, Jesus is His name;
Alas! we were not there when Jesus came.

It might have rained, or winter winds were
rough,
It was too hot, or was not warm enough!
And so we let the hour of dew pass by,
And so we let the precious moments fly
Which might have nursed a holy, steadfast
aim;
Alas! we were not there when Jesus came.

Yet there may be a faithful one who keeps
A mournful vigil where a sufferer sleeps;
Balm for the grief He'll give and rest for toil;
So she who tarries shall divide the spoil;
She shall be satisfied, for "Jesus came."

Though all unpraised and all unknown to
fame,
Or tender babes may claim our patient care;
God's children these, His little lambs they are.
A circle very close unto their Lord,
Their voices will not drown His whispered
word,
All unrepining, let us own His claim,
And say, "We were at home, yet Jesus
came."

Let naught but duty keep us from His feet
Whose invitations are so free, so sweet:
Outrun the earnest, break through every press;
He must not miss us when He comes to bless,
Else shall we own—and own with bitter
shame—
Alas! we were not there when Jesus came.

—*British Messenger.*

Unconscious Influence.

One taper may light a thousand; one wave lifts another; one influence may run through unnumbered lives. Our influences mingle and commingle, and our characters are largely the result of all the influences we have met.

All lead a life of unconscious influences. Our very faces and expressions of countenance, which are reflections of our true character, are silent but perpetual influences. It is generally our unconscious influence that produces the greater effect upon others. It is not so much when we assert that we are conscientious, as when we are accidentally discovered doing some conscientious act, that the force of our character is felt. A man may talk virtuously, but if he lives in secret an impure life, his unconscious influence for evil will destroy the effect of his words. Character influences independently of its professions, and this influence of character is the heaviest weight in the scale of life. A good life will preach under circumstances when no word is uttered, and will stimulate good in others when they are silently pursuing its own purpose.

All have heard of John Angell James, one of England's choicest ministers. Thousands were converted under his preaching, and tens of thousands have felt the influence of his writings. He was converted under somewhat peculiar circumstances, and he owed the beginning of his religious life largely to the influence that was exerted upon him by the silent but conscientious performance of an act of religious duty by a room-mate and a fellow-apprentice.

Mr. James' boyhood and early years were such as to produce a very unquiet conscience, but the claims of religion continued to assert themselves in his soul amid all his irregularities of conduct. At last he began to have longings for a better life. Sometimes on a Sabbath he would go away by himself and pray. "I wanted to be pious," he said, "but knew not how." He began to pray that Providence would send him a guide. "I prayed," he said, "that the Lord would raise up some one in the house [where he was living] to be my guide.

"Mr. B. [he continued his own narrative of this spiritual crisis], with whom I lived, being in want of money, took another apprentice for the sake of the premium. A youth was engaged who had been religiously educated. The apprentices all slept in the same room. The first time this youth lodged with us, he knelt down by his bedside and prayed in silence. The thought instantly occurred to me, as I looked with surprise upon the youth bending before God, 'See, there is the answer to your prayer—there is some one to lead you into the ways of religion!'" Yielding to the influence of the good example set before him, he began to pray, too.

"After a while," he says, "I observed that my new friend, as soon as the shop was shut, used frequently to go out for an hour. I at length discovered that his visits were paid to a pious shoemaker. I prevailed upon my friend to allow me to accompany him to the pious cobbler. The house was small, mean, and ill furnished, and in a low situation. The shoemaker himself was not prepossessing in appearance, but both he and his wife received me kindly. I found that their society was just what I needed. They were both pious people, and there was a softness in their manners which was above their rank."

The cobbler's name was John Poole. He began to pray with the lads, and at length induced them to pray with him. "In order to take off all fears from my mind," says Mr. James, "he requested me the first time I prayed, to go and stand in a small place that was boarded off, in which coals and other matter were kept." Here, in the dark corner, John Angell James, whose fame was to fill the religious world, made his first public prayer.

"The little circle at the shoemaker's was enlarged by two more young men, who were permitted to join us. We usually all met on a Sabbath evening after a sermon, at his house for prayer and praise, and very sweet and sacred were the seasons that we spent there."

We know not whom we are influencing by right doing or by wrong doing, nor do we know how long nor how far our influence is to extend. Byron said of Rousseau, that he "multiplied himself among mankind." Our words and our efforts are the multiples of the acts of others; they are seed sure to produce their own kind, and to find some soil in which they will grow and flourish.

The prayerful apprentice and John Poole, the cobbler, live in thousands of lives to day through the influence of John Angell James; and Rousseau, though his sentimental life and his unbelief have dwindled to a mere incident on history's page, still lives in dark intellects and unquiet hearts.

Is your life so positive for good that its accidents and incidents preach? Is your unconscious life a weight in the scale of good, or in the balance of evil?—*Christian at Work.*

Where are You?

Where are you on stormy Sabbaths? The question might be asked, Where are you when on week days it is stormy? Do week day storms keep you from work or pleasure, duty or privilege? Probably not. How is it with Sunday storms? Do they keep you from church and from Sabbath-school? If not, it is to be feared that your example is not generally followed. It does seem, judging by the small numbers in most churches and Sunday-schools on stormy Sabbaths, that a Sunday storm is a fearfully dangerous affair compared with one during the week. People have umbrellas and waterproofs, wraps and second best dresses and clothing; they find them excellent for use during the storms of the week, but very unsafe when it storms on Sunday. And then, too, it is trying to the minister and to the superintendent, as well as to the teachers, to prepare a good sermon, a first-rate lesson, and have so few to hear and be profited by it. And what a disappointment to the class when "teacher" is absent! Would it not be well if inventors would discover some material that would protect as thoroughly from a storm on Sunday as on any other day? Such an invention would be worth millions to the man who gives it to the public. Inventors, can you not help the people against their great danger—a Sunday storm?—*The Presbyterian.*

Our Yesterdays of Sorrow.

Yesterday and sorrow! Writing the words in the same sentence, one is aware of the flicker of incredulity, almost derision, which presses like the shadow of a flame over faces blanched with a present grief. Shall it ever have a yesterday, this agony which presses with aching weight on the breast, clogging the very wheels of life? Shall yesterday come to the desolation which sets the mourner apart, as in a sanctuary, over the threshold of which she must step when she again mingles in the activities of the world? Nay, who ever desires that the loneliness shall grow lessened? To sensibilities morbidly acute the torture is welcome, and to wish that the cup might pass seems, in the exaggerated view we receive, gazing through the tear-blurred lens of grief, a disloyalty to the dead. Reluctantly we yield to the healing of time and the mitigations of change, half querulous that we must admit their alleviations. We had thought honestly that the veil was never to be lifted, that the morning and the evening would never more rejoice; but we are not other than our kind, and to us, too, the waste places in their season blossom as the rose.

Protest as we may, time, change, in-

sensibly tide us over and beyond the gloom which, if it lasted, would unfit us for life's duties, and detract from the working force of the world. There comes to every grief-stricken household an hour in which it shakes off the torpor which benumbed it when its darling was borne across its threshold to her bed under the violets; wedding-bells ring cheerily in the home which echoed with the sound of the knell; and life, shorn of what was once its joy and pride, gathers itself up again and goes on. Not on the battle-fields of earth do the flowers and the grains spring anew in beauty and golden abundance; without forcing the analogy we see every day how the old battle-ground of human sorrow grows fair and sweet in the beauty of the Lord's "afterward."—*Margaret E. Sangster.*

Tear-kerchief.

In some portions of the Tyrol a peculiar and beautiful custom still prevails. When a girl is about to be married, before she leaves her home to go to the church, her mother hands her a handkerchief, which is called a tear-kerchief. It is made of newly-spun linen, and has never been used. It is with this kerchief that she dries her tears when she leaves her father's house, and while she stands at the altar. After the marriage is over, and the bride has gone with her husband to their new home, she folds up the kerchief and places it unwashed in her linen closet, where it remains untouched. The tear-kerchief has only performed half of its mission. Children are born, grow up, marry, and move away from the old home. Each daughter receives from the mother a new tear-kerchief. Her own still remains where it was placed in the closet on the day of the marriage. Generations come and go. The young, rosy bride has become a wrinkled old woman. She may have survived her husband and all her children. All her friends may have died off, and still that last present which she received from her mother has not fulfilled its object. But it comes at last. At last the weary eyes close for a long, long sleep, and the tired, wrinkled hands are folded over the pulseless heart. Then the tear-kerchief is taken from its place and spread over the placid features of the dead.

For Mothers.

Never treat lightly in a child, no matter how small the child, a broken promise. A promise is a promise, and as such should be kept sacred, no matter of how small intrinsic importance. Teach children as early as possible that to break a promise or to prove indifferent to an obligation, *is no light matter.* Would you have a child keep a secret from her mother? There is many an innocent little secret a child may keep to itself without injury to any one; but if a mother be judicious, she may gain the entire confidence of her children. She may gain such an influence over them that "mother" is the first thought as a repository for a secret. But never let her force or bribe her child to violate a confidence reposed in it. She does it at the peril of eternal harm to the child. "My boy," said one mother to her son, "you are going to school for the first time among other boys. You will find plenty to tell you all sorts of things. When a boy tells you 'I'm going to tell you something, but don't you tell,' ask him if you may not tell your mother; if not, don't listen, for in nine cases out of ten it will be something you ought not to hear." All this did not make a molly-coddle of the boy. On the contrary, there are few more manly little chaps than he. He and his mother are "the best friends," with many interests in common.—*Babyhood.*

Hasty Marriages.

When young people go into an engagement for life as carelessly as they go to a picnic, they must expect to pay for their folly with their bitter experience. With thousands a marriage engagement is a matter of boyish or girlish caprice. If wise marriages are "made in heaven," then the hasty, loose, selfish sort are the handiwork of the devil. I would like to whisper in every young lady's ear—never "to be had" too cheaply; never say "yes" too hastily; never accept any man who cannot offer you a love without a rival and a character without a stain. Common-sense, industrious habits, a warm heart, and the Bible conscience, are first requisites. But the easier the divorce process is made, the more numerous will be the hasty, reckless and ill assorted marriages.—*Dr. T. L. Cuyler.*

A Wayside Message.

The still form of a little boy lay in the coffin, surrounded by mourning friends. A mason came into the room, and asked to look at the lovely face. "You wonder that I care so much," he said, as the tears rolled down his cheeks, "but your boy was a messenger of God to me. One time I was coming down by a long ladder from a very high roof, and found your little boy standing close beside me when I reached the ground. He looked up in my face with childish wonder, and asked frankly: 'Weren't you afraid of falling when you were up so high?' and before I had time to answer, he said, 'Oh! I know why you were not afraid; you said your prayers this morning before you began your work.' I had not prayed; but I never forgot to pray from that day to this, and, by God's blessing, I never will."

Youth's Department.

The Little Maid's Amen.

A rustle of robes as the anthem
Soared gently away on the air—
The Sabbath morn's service was over,
And briskly I stepped down the stair;
When close, in a half-lighted corner,
Where the tall pulpit stairway came down,
Asleep crouched a tender, wee maiden,
With hair like a shadowy crown.

Quite puzzled was I by the vision,
But gently to wake her I spoke,
When, at the first word, the small damsel
With one little gasp straight awoke.
"What brought you here, fair little angel?"
She answered with voice like a bell:
"I tum, tos I've dot a sick mamma,
And want 'oo to please pray her well!"

"Who told you!" began I; she stopped me:
"Don't nobody told me at all;
And papa can't see tos he's cryin',
And 'sides, sir, I isn't too small;
I's been here before with my mamma,
We tummed when you ringed the big bell;
And ev'ry time I's heard you prayin'
For lots o' sick folks to dit well."

Together we knelt on the stairway,
As humbly I asked the Great Power
To give back her health to the mother,
And banish bereavement's dark hour.
I finished the simple petition,
And paused for a moment—and then,
A sweet little voice at my elbow
Lisped softly a gentle "Amen!"

Hand in hand we turned our steps homeward,
The little maid's tongue knew no rest;
She prattled, and mimicked, and caroled—
The shadow was gone from her breast;
And lo!—when we reached the fair dwelling—
The nest of my golden-haired waif—
We found that the dearly loved mother
Was past the dread crisis—and safe.

They listened amazed at my story,
And wept o'er their darling's strange quest,
While the arms of the pale, loving mother
Drew the brave little head to her breast;
With eyes that were brimming and grateful
They thanked me again and again—
Yet I know in my heart that the blessing
Was won by that gentle "Amen."

—*Gospel Expositor.*

A Handful of Wool.

What a queer title! A handful of wool! Well, what of it? What could a handful of wool amount to? Listen:

Madam L—— had followed her husband's fortunes through the civil wars in Spain. In a skirmish of that cruel war he was shot, and at the risk of her life, in the silence and darkness of night, she dug a grave and buried him there on the mountain where he fell. Then, for her own and her two infant children's safety, she fled into the forest.

She finally took refuge in an old ruined convent on the side of a mountain, a place which was visited occasionally by some shepherds, who came there to pasture their sheep on the grounds of the convent where there had been a clearing made in early times. She had not a penny, and the only thing she found there was an abundance of wood. Of this she gathered all she needed for the winter, and from the shepherds she obtained a few crusts, paying for them by tending sheep.

The shepherds' wives came also to bring food to their husbands, and Madam L—— said to them, "It must be a long and weary journey to climb this mountain, and a great hindrance to your work?"

"Yes, Senora."

"And it must be dull in your lonely homes while your husbands are away?"

"Yes, Senora."

"Well, if you like, I will clear out the great refectory of the convent, and you may bring your wheels and spin here altogether."

They came; as soon as morning broke they were there, and went down to their huts in the valley only to sleep. It was so much pleasanter to sit all in one room, chatting and spinning, with a nice warm fire when needed, than to be each in her own home alone, that, at the end of a week, each gave their benefactor, for such she was, a handful of spun wool, and out of this she wove her fortune. How? Let us see.

She went occasionally to the nearest town, where she sold her little bundle of wool which she had accumulated from their weekly gifts. With the money she raised she bought raw wool of the shepherds, and paid the wives for spinning it for her. This she sold, and at the second shearing of the sheep, after they gave her their first handful of wool, she was able to purchase half their wool.

In the second spring she left her children with the wives, and under escort of some of the shepherds made a journey to the French frontier, and contracted with a great wool-buyer for the next spinning. In three years the old convent was converted into a spinning factory, and became renowned for the excellent quality of its wool. It proved a source of prosperity and comfort to the poor shepherds' families, and they spoke of her with gratitude and love.

In time there grew up in Spain four factories; in France, seven; beside cotton and flax mills in Belgium—all the property of Madam L——. Thus, by energy, prudence and kindness, she extracted prosperity for herself, her children and the many who labored for her—out of a handful of wool!

Above the lonely grave of her husband, in a wild and solitary pass in the mountains, stands a magnificent white marble monument. In poverty or wealth the love of the faithful wife remained unchanged. In her prosperity she lost none of her really great qualities, but continued as energetic, patient and simple in her habits as when she dwelt in desolute penury on the hills of Spain.—*Presbyterian.*

A Boy's Ambition.

Of course he means to do something for himself by and by, but he does not propose to soil his fingers with work. He is going to be a clerk, or a doctor, or a lawyer. My cheerful young man, are you sure you know what you are talking about? What do clerks earn? How much does a young doctor receive? Oh! but you don't mean to be a poor clerk. You intend to be a lawyer with ten thousand a year, or a doctor with a carriage. Charmed to hear it. It is a noble resolve, but are you sure you will get there? Really, now, how can a young man tell, how can he be sure he will succeed? In this way. A man succeeds who falls in love with his work. He thinks about it day and night, he studies it; he reads all he can find on the subject. He tries and tries till he can do it well. Then it is he succeeds. You do not care much about medicine; you have no burning desire to study this magnificent machine the human body. You don't care very much for dreadful work in hospitals, and yet you mean to be a doctor. You would secretly much prefer to have a kit of carver's tools, but, of course, you could never be a carver by trade? Let us stop here. This is the summing up of a vast deal of homely wisdom. Do you love any work? Is there anything that, if you were independent, you would do before anything else? If there is—do that. There is your success; that way lies all the money, the rewards, the respect of others, and all the real honest happiness you will ever find. Boys make a mistake in thinking that only lawyers, doctors, and merchants succeed. It is a terrible blunder to leave a trade in which you make a first-class workman and have a chance to win a home, comfort and independence, to go into a profession you do not love. There is one end to that road—a life of ill-paid drudgery and failure after all.—*Presbyterian Observer.*

Cigarette Smoking.

The local representative of a large Southern tobacco house in New York, speaks as follows regarding the poisonous character of cigarettes. He says in answer to the question, Are cigarettes very injurious? "The amount of drugs used in doctoring them is appalling. There is a certain kind of cigarette, regarded as one of the most salable in the market, in which enervating drugs are used to a frightful extent. Millions of these cigarettes are sold annually. One house in New York sells on an average 5,000,000 a day; and the profits of the proprietor of the brand are said to be a third of a million dollars a year. Valerian and a tincture of opium are extensively used in the manufacture of the cigarettes. The tobacco, which is a Virginia production and naturally of straw color, is rendered dark, soggy, and greasy by the process to which it is subjected. An experienced tobacconist can detect the presence of valerian by the smell. The drug imparts a sweet, soothing effect, that in a little time obtains a fascinating control over the smoker. The more cigarettes he smokes, the more he desires to smoke, just as is the case with one who uses opium. The desire grows into a passion. The smoker becomes a slave to the enervating habit. To the insidious effect of the drugs is attributed the very success with which the particular brand has met. Unfortunately, that success has caused an army of imitators to spring up, and nearly every day some new brand is placed on the market. By the use of drugs it is possible to make a very inferior quality of tobacco pleasant. They are put on the market at such a price that the poorest can easily procure them, and boys go in swarms for them. The 'Havana flavoring' is made from the tongua bean, which has become quite an article of commerce, and is extensively used in the manufacture of cigarettes. There are three sorts of paper wrappers in common use, made respectively from cotton and linen rags, and from rice straw. Cotton paper is made chiefly in Trieste, Austria, and the linen and rice paper in Paris. The first manufactured from the filthy scrapings of rag-pickers, is bought in large quantities by the manufacturers, who turn it into pulp, and subject it to a bleaching process to make it presentable. The lime and other substances used in bleaching have a very harmful influence upon the membrane of the throat and nose. Cotton paper is so cheap that a thousand cigarettes can be wrapped at a cost of only two cents. Rice paper is rather expensive. Tobacconized paper is manufactured. It is common paper saturated with tobacco in such a way as to imitate the veins of the tobacco leaf very neatly. It is used in making all-tobacco cigarettes. Arsenical preparations are also used in bleaching cigarette paper, and oil of creosote is produced naturally as a consequence of combustion. The later is very injurious to the throat and lungs, and is said to accelerate the development of consumption in any one predisposed to the disease."—*The Independent.*

Frightened Elephants.

"It is a well-known fact that elephants are afraid of small objects," said head-keeper Byrne, at the Zoological garden, "and I have seen one of them almost scared into a fit at the sight of a mouse. These warm days we have been giving them a bath at 4 o'clock, and to amuse them and the spectators we have thrown half a dozen inflated bladders into the pond when they went in to swim. At first they almost scared them to death. Then Empress struck at one with her trunk, and when it bounded into the air both trumpeted and scrambled out of the pond. To-day, Empress, who has the curiosity of her sex and a mind of her own, gently fished one of the bladders out of water and then kicked at it with her hind feet. No serious results following, she continued her investigations, which ended by her putting her front foot on the bladder. It exploded with a loud report, and the two elephants scampered home."—*Philadelphia Times.*

A Good Word is Never Lost.

Field Marshal Suvaroff, Commander-in-Chief of the Russian army in the reign of Catherine II., was famous for his pithy sayings. He was small of stature, with an ugly face and shabby attire, but by sympathy and tact as well as by military ability he won greater power over his own soldiers than any Russian general before or after.

Just before one of his campaigns he gathered together a number of his best men, and thus addressed them: "We are about to fight the French. Remember, whatever you encounter, *you must go bravely forward.* If the enemy resist, kill them; if they yield, spare them; a Russian soldier is not a robber, but a *Christian!* Now go, and tell your comrades what I have said!"

Soon a great battle took place, and the French were defeated. A brave soldier named Mitrophanoff captured, with the help of another, a French officer and two of his men. Mitrophanoff bound up the wonded officer's arm, and finding that the prisoners were faint for want of food, shared with them his own loaf of coarse rye bread.

When they had finished eating, several Russian grenadiers, fresh from the heat of battle, rushed upon them, crying out: "What! three of these French dogs still living! Die, villains!" leveling their bayonets as they spoke.

"Hold, lads!" cried Mitrophanoff, "the lives that I have saved you cannot touch!"

But the infuriated soldiers would not hear him, and were about to carry out their purpose when a stern voice from behind shouted out: "Halt, I tell you! On your peril advace a step further!" and a little pug-nosed, dingy-faced man, dressed in a coarse linen shirt and tattered trousers, stepped in among them.

Had he been a ghost these fierce soldiers could not have been more abashed.

Skulking away quietly, they had only time to mutter: "The General."

"Yes, *the General,*" growled Suvaroff; "he will assuredly have some of you shot if you cannot learn to obey orders better. And you, Mitrophanoff," turning to the soldier, "who, pray, taught you to be so good? we did not think you were made of such stuff."

"You taught me yourself, sir," answered the grenadier, proudly. "Did you think I had forgotten what you told us last week, that a Russian soldier should be a *Christian*, and not a robber!"

"Right, my man," exclaimed Suvaroff, his face all aglow now with the consciousness of a well-taught lesson, "a good word is never lost, you see! Give me your hand, my lad, you shall receive an honest man's reward. You will be a sergeant to-morrow, and a right good one you'll make, too!"

True to his word, the Russian general promoted Mitrophanoff the next day, and all because of the few words of counsel which had fallen upon his heart and made him tender and true, altogether changing his mode of action.—*Christian Advocate.*

The Great Spider.

The little humming bird that glitters in the sun has a very frightful enemy. The enemy will set a trap for him, and the poor little bird will flutter in. Once in, there is no chance of getting out again. The trap is a strong, thick web, woven by a spider. Can a spider catch a bird? Yes; there is a kind of spider that can. Indeed, it is called "the bird-catching spider." It makes a little tunnel for itself to live in, and lines it with a white substance like muslin. Here it lies in wait for its prey, and is ready to pounce out upon any poor little bird that gets entangled in its net. The spider is quite a monster to look at. Its legs are as thick as a quill, and it is covered all over with coarse hairs. If you touched the hairs they would run into your fingers and make them smart and tingle for several days. There is one kind of bird catching spider that is not content to wait at home for its prey. It goes out hunting. It will climb the trees and hide itself under the leaves. If it can find the nest of the humming birds it will soon devour the little ones. And if it sees the mother bird coming, it will dart upon her and seize her with its great claws. The poor little humming bird can never get away if she is once caught. Where do these great spiders live? In India and South America. A traveller in South America wanted to bring one of these spiders home with him. He asked some Indian children to catch one for him. The next day he saw them bringing the spider to him. How do you think they brought it? They had tied a string round its body, and were leading along as if it had been a dog.—*World at Home.*

Pleasantries.

When you inquire anxiously after the health of the furnace fire in the morning, it is not exactly comforting to be told that it is "well enough to be out."—*Springfield Union.*

"Mother, will you lend me your hair switch?" "Why, what in the world can yov want with it, Harry?" "Oh, some of us boys are going to have a show, and I'm going to be Buffalo Bill and scalp Indians."

"And now, my dear General come and sit by me and tell me all the scandal that's happened while I've been away." "Well, really, Mrs. Mallecho, er—you see—er—the fact is, that while you've been away, *there has been no scandal!*"—*Punch.*

At one of the schools the master in a general exercise, wrote the word "dozen" on the blackboard, and asked the pupils to each write a sentence containing the word. He was somewhat taken back to find on one of the papers the following unique sentence: "I dozen know my lesson."

Mamma (who nearly beggared herself to give Dot the biggest doll to be found in the market)—Why don't you play with your doll, Dot? Little Dot—It's too big. "Why, pet, I picked it out because it was so nice and big." "You did? Well, I don't see why peoples can't think." "Can't think?" "Yes. How would you like a baby what's born growed up?"

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

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TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the **business of the Office** on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, FEBRUARY 9, 1887.

The chair of Didactic and Polemical Theology in Princeton Theological Seminary, made vacant by the death of Dr. A A. Hodge, has been filled by the election of Rev. B. B. Warfield, D. D., of the Western Theological Seminary at Allegheny. It will be seen from this that the parent school has made another draft upon the daughter. Dr. Warfield has had the department of New Testament Literature and Exegesis in the Western Seminary.

An exchange reports that "the Rev. Dr. Withrow, who has gone from the Park Street Church, Boston, to Chicago—from a Congregational to a Presbyterian Church—says that the Congregational and Presbyterian denominations are as likely to unite as the earth and moon are to consolidate." And yet the difference in Dr. Withrow's mind is so little that he can make periodical migrations from one to the other without so much as a qualm of conscience. And no one else seems to think it strange in him. It is just this that makes the outward divisions among Christians seem so inexcusable. Yet there is more hope of final unity from those who recognizing the differences and difficulties, work and wait for their solution, instead of slurring them over.

"Turning Over the Barrel."

In another column of this issue we give a bright, spicy editorial from the *Presbyterian* of recent date, under the above caption. The well meant object of the article quoted is to scathe labor saving preachers who are induced to move from charge to charge, because the change will enable them to use their old sermons over again. The remarks of our esteemed contemporary are full of pith and point, and as far as they are directed against a propensity of ministers to depend unduly upon "old material" we have not one word of protest against them. There are roving shepherds, who instead of leading their flocks into living pastures, carry their bundles of dry fodder from one place to another, and even offer to feed their January cornstalks to the same hungry ones very often. The careful preparation of sermons is a work from which their very souls seem to recoil, and they will do anything to avoid it. We once heard of a migratory Episcopal rector who when settled in a parish for a short time, would spend Friday, and if need be, Saturday of each week, at the railway station to see if the trains would not bring some brother to preach for him on Sunday. If he failed to "gobble up a journeyman," as his saying was, he would get some one to ask for "the repetition of last Sunday's discourse," and then repeat it "by request.' His witty niece used to say that he would sooner save a sermon than a soul.

But notwithstanding all that, barrels may be turned over, and sermons repeated by live men with great advantage, and the general sweeping outcry against this may come from an Athenian desire "to hear something new." The demand requires the abandonment of past labor rather than its improvement, and turns a preacher into a novice every day of his life, whereas the best effects have often come from "old sermons." Look at history. Whitfield, whose power in crowded cathedrals and open air services was extraordinary preached the same sermon in all his travels through this country from Georgia to New Hampshire. Garrick heard it *forty times* in England and wanted to hear it again. Some one once remarked to another: "I have enjoyed the privilege of hearing Dr. John Mason." "Then 'the poor have the Gospel preached unto them,'" was the reply,—a correct surmise as to the sermon Dr. Mason had most probably given. Dr. Addison Alexander, the Boanerges, whose pulpit discourses sent wayward Princeton boys to agonizing prayer in their rooms, thundered and wailed the same truth into the ears of every generation of students for many years. Bishop Simpson, whose resources no one could question, had a sermon on "The Victory of Faith," which he repeated perhaps hundreds of times in different places, and always to the edification of God's people. The Methodist itinerants turn over their barrels every two or three years, and to great advantage. Their popular oratory is due in a large measure to this. It does not follow, therefore, that "in all the elements of real pulpit power—converting, upbuilding, attractive power—a preacher suffers his first stroke of paralysis when he turns his barrel upside down;" and that "when he has done it three or four times he is a dead man and only awaits devout men to carry him to his burial."

Almost everything depends upon the spirit of the man. The reputed individual who preached so often about Simon Peter's wife's mother lying sick with a fever, that some one thought she must be dead when he heard the bell ring for a funeral, was probably a man not only of limited resources, but of little zeal, or something more would be remembered than the mere fact that the sermon was repeated. If Whitfield or Bishop Simpson, or many less men had taken the subject in hand, people would have listened to it two or three times and wished to hear it again. Of the pastors who change church relations only to be able to "turn over the barrel," it may be almost taken for granted first, that they have not much of a barrel to turn over, and second, that the quality of the contents is so poor, that it would be intolerable to listen to their discourses even for the first time. This we infer from the fact that a man who is controlled entirely by such considerations will be apt to show a constitutional or habitual indolence which has kept him from writing many sermons, or putting much care on the few he did write.

But all ministers are not moved by considerations of ease in wishing for opportunities to turn over the barrel. On the contrary their time may have been so occupied by peculiar pastoral work, that they have had no chance for study, and the fact that they have old material on hand may give them new advantages for improving their sermons in a new field. When this is the case, their motive for desiring a change may be laudable enough. And why cannot an old sermon be used in a new field? There can be no objection if it teaches the pure Gospel. An earnest discourse upon the atonement of Christ, or justification by faith, or any fundamental truth, ought to be suitable anywhere. The difficulty is that the modern sermons are too often on sensational subjects,—topics which are soon converted by the power of time, to themes about which no one cares to talk or hear. Hence the local references, which our contemporary says must be changed. The "old clothes" have been so padded out, with what does not belong to the Gospel that they will not fit people of every locality, although the truth is intended for all men.

What is remarkable about this is that Evangelists can carry their stock in trade along with them and turn over their barrels in every city, while the regular pastor who preaches the unadulterated truth to his people three times a week, cannot use an old sermon or repeat the truth without having some one ring a chestnut bell on him.

Evidently there are two sides to the question as to whether a man is ever justifiable in "turning over the barrel."

Injustice to Jewish Converts.

Mr. Labouchere in London *Truth* says that the Jewish mission at White Chapel costs £179 9s. 6d., £155 of which is obtained from the Society for the Promotion of Christianity among the Jews. This society reports that the difficulty in the way of making converts of these people is that no place can be found for them in trade and business relations among Christians where they would be surrounded by Gospel influences. The report also states that a number of Jews have offered to submit to baptism upon the payment of various sums of money. On the strength of this, Mr. Labouchere expresses a doubt whether any Jew ever embraced Christianity except for mercenary considerations. This is intended as a slur upon missions in general and upon the Jews in particular. But the doubt expressed, unless grounded in that uncharitableness which thinketh nothing but evil, could be speedily removed by looking over the facts in the case. Men like Neander, and others less eminent, have proven the falsity of the imputation. Four hundred converted Jews are clergymen in the Church of England, three of whom have risen to the rank of bishop.

Intelligent Christians.

To be ever learning is one of the best things in the world,—and one of the worst things. It is one of the best things, provided one makes progress. It is one of the worst things, if one makes no progress. In his second epistle to Timothy, St. Paul speaks of certain silly women, who were ever learning, and never able to come to a knowledge of the truth. In our day such characters are still to be found, and not only among women, but also among men. And we sometimes think it is worse in Church and Sunday-school affairs than in anything else.

If we want to tell the plain truth must we not acknowledge that a great deal of the teaching which is done from the pulpit and Sunday-school makes very little, if any impression? Why is this? The trouble must either be with those who impart instruction or with the hearers. Take the case of the Sunday-school. Whose fault is it that the scholars do not acquire and retain more real, definite information? This is a grave question and we would not like to take the responsibliity of answering it. But may it not be partly the fault of both? Many scholars being persistently inattentive and many teachers not being sufficiently concerned to secure proper results.

To be a Christian we must learn the way of salvation as taught in the Bible. To do this does not require "an education." The most illiterate can acquire the knowledge which is necessary. But some knowledge every one must have; for, to believe in God, we must know something about Him, both intellectually and experimentally. And experimental knowledge is the more important. In a late article in *The Independent*, James Freeman Clarke makes the following admirable statement of this significant truth: "We know God just as we know the world, not by thought, but by experience. Thinking creates opinion and belief; experience gives knowledge. A man may doubt intellectually, as Bishop Berkeley doubted, the existence of an outside world, but he cannot help knowing it, all the same. A man may be a skeptic in his theories, who is a strong believer in the conduct of his life; and conversely, a man may intellectually believe a whole system of theology, and yet know very little of God and Christ, and duty and immortality, because his life does not run in that direction. It is life and experience which give knowledge."

Intelligent Christians have such an experimental knowledge of God, and something more. They have not only learned to be Christians, but also why they are Christians. They are not like those who could almost be called strangers to their pastor and fellow church members. They know what is taking place in their congregation and denomination, as well as throughout the religious world. There is no need to speak to them about the church periodicals. They take and read them and would not do without them.

Whilst it is better to be an ignorant Christian than none at all, it is far better to be an intelligent Christian than an ignorant one. The more God's people are advanced in knowledge, the more capable they are of carrying forward His work effectively. And whilst the acquisition of knowledge must at first be pursued as a duty, it soon becomes a pleasure. "It is like fire," says Dr. Samuel Johnson, "which must first be kindled by some external agent, but which will afterwards propagate itself." G.

Terrible Disaster.

Another appalling railroad disaster occured at West Hartford, Vermont, on Saturday morning, the 5th inst. A broken rail upon the Woodstock bridge, precipitated a train into the frozen river, fifty feet below. Then followed the usual fire, which did not cease until the wrecked cars and the bridge itself were consumed. Between fifty and sixty lives were lost.—Some of the victims were roasted alive.

The Newspapers and Religion.

Christian people used to be thankful for the friendly attitude of the newspapers toward religion. Their influence, in the main, is strongly on the side of morality, and in favor of the cause of religion. The newspapers represent the spirit of the age. They stand for American energy, aggressiveness, enterprise, and progress. They are great admirers of what they call "push" and "pluck." They want to see things "go." They are strong believers in "booms." And whether the boom be a commercial or a religious one, it matters little to the newspaper,—so it be a "boom." They transfer their characteristic American spirit from things secular to things religious. They desire to see religion "go." The one thing they demand of its advocates is, that they should be "enterprising." And they are not able to understand why "push" should not count for exactly as much in the sphere of religion as in the sphere of business.

There is something curious in the newspaper accounts of religious meetings. They are always favorable and manifest a desire to see "the good cause" prosper. Not unfrequently, however, this desire is manifested in an odd and characteristic manner, illustrative of what has been said above. The writer, being obliged not long since to spend a few days at a hotel, took up one day a daily paper in which was contained an account of an extensive evangelistic meeting then in progress in a neighboring city. The evangelist, according to the reporter, had exhibited admirable vigor. He "struck straight from the shoulder." He made many "telling hits." "This is the kind of work," said the reporter, "that always tells,—especially (he added) when God backs it." Such, as far as we remember, was the tenor of the report. It is one instance out of many. Sometimes, the newspaper account is evidently written with sincerity and in no irreverent spirit, and sometimes it has a mocking and bantering tone.

It is wounding to the feelings of many Christian people to have religious meetings reported in the newspapers in language that bears an offensive resemblance to that in which it is usual to report the prize-fight or the horse race. Let us not blame the reporter. As a rule, he means well; he gives us of his best; it is his way of helping on the good cause. Let us be grateful for his good wishes and intentions, nor think it strange that a pen trained to describe horse-races should give evidence of that fact when it comes to report a religious meeting.

It would be wiser to consider whether the religious meeting itself may possibly have done anything to encourage, whether it ought not to do everything in its power to counteract, such a spirit and tone. Let the meeting see to it that its proceedings invite no such report as the reporters sometimes give. Let it be of such character as to impress all who come in contact with it with a sense of its dignified and reverential spirit, and to make it impossibly audacious, even for an audacious reporter, to speak of it in language borrowed from the prize-ring. Let it be made apparent that there is an infinite difference between a business "boom" and a spiritual movement; that the kingdom of Jesus Christ is "not of this world;" that the "push" of the evangelist is not the one supreme necessity upon which the progress of the cause of the Gospel depends. Spiritual movements move by a different law from that which governs business enterprises; their motive power they derive from an altogether different source. Has the meeting, perhaps, and the way in which it is organized and "run," had something to do with the production of this curious theory of the reporter, that it is the evangelist's "blows from the shoulder" that tell, and that God's "backing" (coming in by way of an additional advantage to the evangelist) makes them absolutely sure to tell? The spirit of the meeting itself ought to make such a theory impossible.

We are an American, and believe in American ideas. We believe in energy, enterprise and vigor; and that these things are necessary even in religion. There cannot be too much of these qualities in the individual Christian or in the Christian congregation. But we believe also in dignity and reverence, and in the inseparable connection of these things with genuine religion, under whatever form it may appear. A famous evangelist, who says many things which startle and impress, and some things which startle and grieve, expressed himself recently with great vigor against dignity. "We are dying with decency," said he. "Dignity is nothing but the starch of a shroud. When I die and am laid out, I'll be as dignified as you." We sympathize with this utterance, as spoken in favor of naturalness and against that false dignity which we all condemn. But let us beware lest such words have the effect of impairing that true and precious dignity which belongs inseparably to the idea of religion. If a day of religious "cheek" and religious "push" is upon us, we trust that after it shall have passed by, something will be left in the world of that calm, sweet dignity which, as far as we can see, was characteristic of Christ and of the apostles and evangelists of old. J. S. K.

Our General Agent reports *thirty-eight* new subscribers for THE MESSENGER and *ten* for the *Hausfreund* in the charge of Rev. D. F. Brendle, D. D., Northampton Co., Pa. The charge has been only partly canvassed. The Agent returns to Pittsburgh Synod to finish his canvas there. F.

Communications.

Notes from Lancaster.

Accident to Prof. Kershner.

Our professors have, of late, been more than usually busy on account of the pressure of outside work, in the way of lecturing and preaching. Dr. Apple recently lectured in the Court House at Lancaster before a large audience, for the benefit of St. John's German church. Prof. Stahr lectured last week at Meyerstown before the students of Palatinate College, and Dr. Gerhart is now on his way to Kansas to preach at a church consecration and visit our churches in Kansas and Kansas City. At the same time the work of the second term is progressing smoothly and pleasantly.

The many friends of Prof. J. E. Kershner, Ph.D., will be sorry to learn that he met with a painful accident at the Scholl Observervatory last Monday evening, January 31. With a friend he had been making observations, and looking for the recently discovered comet, when, as he was about to quit work for the evening and his friend was closing the shutter of the dome, the wheel on which the shutter moves jumped off the track. In trying to replace it in its position with a lever the Professor's hold slipped and he fell from the top of the observer's chair to the floor, a distance of about eight and a half feet. His arm was dislocated at the elbow and he received other bruises so that he was at first unable to walk. He is still suffering a good deal of pain, but we are happy to say that he is improving, and that we hope to see him soon again at his accustomed place.

R.

February 3, 1887.

Church Dedication.

On Sunday, the 30th of January, the union Lutheran and Reformed church at Centerville, Snyder county, was dedicated. This congregation, on the Reformed side, forms a part of a charge of which the Rev. T. R. Dietz is pastor. The building and dedication of this church marks quite an important epoch in the history of this congregation. The church formerly stood outside of the village, now it stands on a quite eligible site in town. Had we no farther evidence than the simple fact that a union church moves into town, this alone would suffice for proof of the presence of a progressive spirit.

There are, however, other evidences. Services were held beginning the Sunday evening previous, continuing during the week. More also will follow the dedication. On Sunday, the 30th ult., the dedication day, the pastors were assisted by Revs. J. A. Earnest and L. D. Steckel, of Mifflinburg, and Rev. F. Aurand, of New Berlin. The latter led in the opening services. Rev. Steckel preached a short sermon in the German, and Rev. Earnest in the English language.

An effort was now put forth to raise a deficit of $340. After this amount was covered the pastors, Revs. T. R. Dietz and S. E. Furst, performed the act of dedication.

Thus was consecrated a very well planned and arranged church, consisting of a main audience room, 60 by 36 feet, with vestibule and recess. At right angles with this room is a Sunday-school room, 30 by 20 feet. By means of folding doors these two rooms can be made one. A higher steeple surmounts the main building, a lower one the Sunday-school department. The whole building presents a neat and tasty appearance, and reflects great credit on the membership.

If appearances do not deceive, this enterprise will give these people a renewed impetus for more zealous church work. Thus the faithful will be confirmed in the faith, the sluggish aroused, the dead brought to life. The good involved and accomplished will only fully appear at the opening of the unerring records of the last day.

I have no recollection that the outlay of $3235.06 has at any place made a better, if as good, showing. May God's richest blessing be with pastors and people. S.

Organ Dedication.

Tuesday, January 25th, 1887, was a day long to be remembered by the members and friends of St. Paul's Reformed church, Baltimore. It was a red-letter day in its history. And a happy coincidence that the congregation, bearing the name of St. Paul's, assembled on the evening of the day marked in the calendar as "The Conversion of St. Paul," to listen to the inaugural recital by Prof. J. B. Tipton and Messrs. Harryman and Duvall, on the new organ, built for the congregation by James Hall & Co., Baltimore. It was a specially happy occasion, because it is but another illustration of what any congregation can do when "the people have a mind to the work." Born in the midst of trouble the congregation's first place of worship was a hall. Its growth in membership made it necessary to purchase and repair the property it now occupies, a two story brick church, 50x71 feet. The continued growth in the Sunday-school further required additional room, and this resulted in building an annex to the church, 28x53 feet, which in a few years will be further extended (upwards). All this has been done through the constant liberality of the members. And yet early in 1886 some of the members began to urge the matter of secur-

ing a new organ, and now their efforts have been crowned with success. The movement met with a hearty response on the part of the members generally, and now they have as a help in praise a fine new organ of excellent workmanship, sweet quality of tone, and sufficient compass for any occasion. That such is the case will appear when it is further added that the organ has two manuals (banks of keys), swell and great, and pedals, 617 speaking pipes, 14 speaking stops, and 7 mechanical stops.

The congregation has aimed to secure quality of tone rather than quantity, and at the same time they have secured an instrument whose power is abundantly sufficient, while its chief merit is the excellent quality of tone resulting from careful and fine voicing and good material.

The builder, Mr. James Hall, has been engaged in the business of organ building 51 years, and having taken a kindly interest in the congregation, built the organ for the church in part, a year before there was any movement on the part of the members—because, as he said, he wanted to build one for the congregation, and this one would be his last organ, which, we regret to say, seems to be a true prophecy, as he is quite feeble.

The instrument is a marvel of cheapness, costing only $1300, with an incidental expense of $30 or $40. This is the more noteworthy when it is added that a quite prominent firm asked a thousand dollars more for an instrument of less compass and variety of tone than the one the congregation purchased, a fact to be explained partly at least by the usual compliment of paying for the reputation of a name.

On Tuesday evening the programme given below was rendered to a full house, and gave not only general satisfaction but demonstrated the power of the organ and its quality, and the people went away well pleased, and thankful to God for the uninterrupted prosperity He has bestowed upon the church, which has thus added, with the help of a few brethren of the mother congregation and friends, the king of instruments, to assist in the praises of the sanctuary. We would say for this church as for the whole church—"For my brethren and companions' sakes, I will now say, Peace be within thee." Ps. 122: 8.

Part I.—Overture, Massaniello, Auber, Mr. Harryman; Romance in G., Beethoven, Mr. Duvall; Cavatina (Warren), Raff, Mr. Harryman; Overture, Rossini, Mr. Duvall; Vocal Solo (selected), Mr. Harry M. Smith; a, Adagio (No. 1.), of. 256, Volkmar, b, Prelude and Fugue, Bach, Mr. Harryman; Marche, Aux Flambeaux, Scotson-Clark, Mr. Duvall.

Part II. By Prof. Tipton.—Offertoire in A b, Batiste; Andante, with variations, from Septuor, Beethoven; Fugue in D Major, Bach; Romance from Symphony "La Reine de France," Haydn; Solo, Mr. Harry Smith, selected; Air of Louis XIV., Spindler; a, Cantilene, b, Grand Choeur in D, Guilmant.

Quarterly Meeting of the Women's Missionary Society of Philadelphia Classis.

The Women's Missionary Society held a meeting on Tuesday, January 11th, 1887, at 1.30 P. M., in St. John's Reformed church, Phœnixville, Pa. In absence of the President, Mrs. Dotterer, Miss M. E. Priest occupied the chair and conducted the meeting.

The reports from the different churches were very interesting. First Ref. church, Philadelphia, $11; Heidelberg, Philadelphia, $10 towards life membership for Miss Mary Haun, and $3 annual dues. St. John's, Phœnixville, Pa., $6.20; Grace church, Phila., $1; Pikeland, $1. A collection was taken for the Society which amounted to $7.27.

A letter from Rev. D. B. Shuey informing the Society that the full amount for the Wichita College was raised, was read by the president, also a letter from Rev. R. L. Gerhart, acknowledging the money sent to Kansas City Mission.

The President announced the following standing committees:

Organizing Auxiliary Societies—Mrs. J. F. Unger, Mrs. S. P. Mauger, Mrs. Jennie Baker, Miss Mary M. Brownback, and Mrs. J. W. Bickel.

Arrangements — Miss Jennie Fawkner, Miss H. A. Rittenhouse, Miss Clara Doll, Mrs. J. F. Unger and Mrs. S. U. Snyder.

Publication—Mrs. Chas. G. Fisher, Miss Mary E. Priest and Miss Carrie Davis.

Addresses were made by Revs. Mauger, Van Horne and Sechler. Revs. Ebbert, Wettach, Meminger and Linderman were also present.

The delegates were very kindly entertained by the ladies of the congregation. R.

A Sunday School Teacher Remembered after Many Years.

Father Joseph Cort, of the Irwin congregation, several weeks ago met with a painful accident that has caused him no little inconvenience and discomfort. He is now in the eighties, is corpulent and rheumatic. But he has been in the habit of calling every few weeks on an aged fellow member of the church who has been confined to his bed for the last three or four years. When making his last visit, upon leaving the house, he made a mis-step, and severely sprained his ankle. Since then he has been compelled to remain in bed, though he is now improving slowly, being able to sit up several hours each day.

Last week, feeling somewhat melancholy because of the many and various reverses which have fallen to his lot in his long life, he was questioning his heart whether he had perhaps not lived in vain, when he received the following anonymous note:

"Friend Joseph Cort—Please accept a small present from one of your old Sunday-school scholars at Greensburg, when you used to teach in the old church. I was an apprentice in the town then."

The note was accompanied with a five dollar bill. It is now between forty and fifty years since Father Cort was a Sunday-school teacher in Greensburg, and he cannot fix in his mind who this kind pupil might be. But he feels deeply grateful to him for thus remembering him in his affliction. The reception of the note caused tears of joy to fill his eyes. He was made to feel that his teaching of God's Word and his interest in the Sunday-school cause had not been altogether in vain. Father Cort helped to organize the first Sunday-school established in the Reformed (or Lutheran) church in Westmoreland county; and he has never lost his interest or ceased his labors in the cause. He has been an officer or teacher in the Irwin school ever since its organization, and a class is now without a teacher because of his mishap. He rejoices now because he has evidence that some of his labors of faith and love are bearing fruit after so many years. To his scholar of a half century ago who has so kindly remembered him in his old days, should this paper reach him, he extends his most heartfelt thanks and wishes him the enjoyment of God's favor and blessing. IRWIN.

Notice.

The 32d annual meeting of the Young Men's Christian Association will be held in Association Hall, Monday evening, February 14th. At the public exercises Right Rev. Pzi W. Whittaker, Assistant Bishop of the Diocese of Pennsylvania of the P. E. Church, and Walter C. Douglass of the International Committee, Y. M. C. A., New York, will be the speakers. All friends of work for young men are invited.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

Christmas Tidings.

Pennsylvania.

Hanover.—*Emmanuel's Church.*—Christmas services were begun at 6 o'clock, A. M. At this early hour a large congregation assembled to join in the worship of the Christ-Child. The service consisted of antiphonal readings, the singing of Christmas chants and hymns, accompanied by organ and orchestra, an address by the pastor, and offerings to the orphans of Bethany Home.

At 10 o'clock, A. M., was held the children's Christmas festival. The usual programme was followed, varied by an address by Mr. Ambrose Schmidt, of the Theological Seminary, a former pupil and teacher. The offerings of the children were given to the orphans—completing a gift of $100 to this benevolent object.

The following Sunday, the Sunday-school Board appropriated, in addition to the Christmas offering, $100 to foreign missions, $50 to home missions, and $30 for a memorial window in the Reformed church of Kansas City.

Tulpehocken Charge.—Rev. H. J. Welker, pastor. The Christmas festival took place at *Klopp's* church on Christmas eve. The church presented a very fine appearance. The music was excellent under the leadership of Mrs. W. G. Heilman. The principal exercise was the building of a monument, which consisted of nineteen blocks, each block bearing one of the titles of Christ. After the monument was completed, the whole was illuminated, which gave it a very beautiful appearance. After the distribution of the gifts among the teachers and scholars, the pastor was called upon to present, in behalf of the school, the beautiful work, "Dore's Art Gallery," to Mrs. W. G. Heilman; "Heroes of the Bible," to Mr. Simon P. Boltz, the superintendent of the school; and an envelope containing money, to Mr. Ezra Spitler, the sexton. After the pastor had done his part and about taking his seat, the superintendent began to address him and presented to him in the name of the school, "Milton's Paradise Lost, with Dore's illustrations." The festival was continued next morning and all were highly pleased and benefited by the services.

On Christmas evening the festivities were held in the *Tulpehocken* Reformed church. The decorations were not as extensive as on previous occasions, but very tastefully arranged. The music and recitations were likewise carefully selected for the occasion, and were all well rendered. Two addresses were delivered—one in the English language, by Mr. E. W. Lentz, and the other in the German language, by Mr. Isaac C. Fisher, of Ursinus College. After the distribution of the gifts and a few remarks by the pastor, the large audience dispersed until next morning, when a large audience again filled the house.

On Sunday afternoon and evening a festival was held at *Mulersville*. The attendance was very large. The exercises consisted of music, recitations and addresses. Miss Beckie Weber delivered the opening address in a very pleasing manner. The principal exercise was one consisting of twenty parts, called Jesus the Rose of Sharon, which was well rendered and very much appreciated by the audience.

On Monday evening the festival was held at *Kimmerling's* church. The decorations were more extensive than on any previous occasion. A well-arranged programme was well rendered. The addresses were delivered by C. H. Kaufman, P. G. Brown, A. S. Hibshman and Miss Ida Sholly. After the distribution of the gifts among the teachers and scholars and all the children in church, the superintendent presented an envelope filled with money to the pastor as a gift from the school and congregation. A few remarks were made by the pastor.

Mann's Choice.—Christmas services were held in Mann's Choice on Christmas evening. The church was tastefully decorated with evergreen. A beautiful tree, covered with cotton, presenting the appearance of snow, and an illuminated star were some of the pleasing features.

The pyramid of gifts caused the eyes of the little ones to glisten. The exercises consisting of recitations, music, and an address by the pastor, were well received by the large audience present. The pastor and wife were kindly remembered, each receiving a box containing a sum of money and silk muffler. A collection was taken for the orphans.

Several donations have been receiyed from the members of this charge by the pastor and family. The pantry, hay-mow, corn-crib and oats-bin have been bountifully supplied during the year.

Bedford.—For the first time in fifteen years the pastor was absent from the Christmas service, having been confined to his room by a serious sickness. The assistant superintendent, Elder J. M. Shoemaker, and the faithful teachers prepared the service, collected the money for the gifts, and the busy hands of teachers and scholars got ready the evergreens. The church was very handsomely and elaborately decorated. Interesting and instructive addresses were made by Wm. M. Irvine and Elder John P. Reed. The orphans were remembered, the children were made happy by candies and oranges, and the large congregation was spiritually enriched by participating in the appropriate and orderly Christian service.

Allentown.—*Zion's Church.*—There was not only in this church the usual early service at 6 o'clock in the morning but a celebration of the Holy Eucharist from 7 to 7 30. The early service was very well attended, and but for the fact that it rained heavily during the night before many more would have been on hand to welcome the Infant Saviour. Upwards of seventy persons received Holy Communion. At 10 A M. a German service was held, the pastor preaching on Titus 2: 11. The Sunday-school festival at 7 P.M. tested the capacity of the new chapel. The music at all these services was under the competent direction of Professor Clement A. Marcks, and in the hymns and carols of the Sunday-school Mr. Richard A. Walker rendered excellent assistance on the cornet. The decorations are entirely new, and although limited to the chancel are probably not surpassed anywhere in the city. Back of the altar there is an excellent water-color representation of the plains of Judea, the wondering shepherds in the foreground and the stable at Bethlehem with overhanging star in the distance. A snow-covered and rocky base lends naturalness to the picture. The large arch over the church is festooned with laurel. The painting is the first attempt of Mr. Emanuel Derr, one of the members of the Sunday-school. It shows a remarkable degree of talent, and we predict for Mr. Derr a brilliant artistic career if he but develops the gift with which he has thus evidently been so richly endowed. Prof. Clement A. Marcks was remembered by a gift of ten dollars from the congregation, and the Pastor, Rev Edwin A. Gernant, received a large wicker teacher's chair from his Bible class.—*Chronicle and News, Dec. 26.*

Maryland.

Funkstown.—Christ Reformed congregation and Sunday-school observed Christmas as usual on Christmas Eve. The church was plainly but neatly decorated with two trees and suitable mottoes. Service No. 9 was used and well rendered by the school under the lead of John L. Harbaugh, chorister, and Miss Ella Myers as organist. Many gifts of candy and other good and useful things were given out. The pastor, Rev. S. S. Miller, and wife, were not forgotten—a turkey, a rug, a bag of apples, and a pair of gold eye glasses for the pastor, and other things for the children were among the gifts. Benevolence offering, $2.14.

Boonsboro.—Trinity Reformed Sunday-school celebrated the event with a service as is the custom of the school. Service No. 9 with selected music and new carols was used. The church was beautifully decorated with festoons, trees, and panelled mottoes. The usual gifts of confectionery were given to the scholars, together with many private gifts of teachers to scholars and of scholars to teachers. The whole service was well rendered and made a good, and we hope, lasting impression upon the large audience present. The pastor, Rev. S. S. Miller, made an address on the Jewish-Christian origin of Christmas, and the abiding significance of its beautiful symbolism. Benevolence, $3.29.

Our Own Church.

Pennsylvania.

Reading.—During the communion services held by the different congregations at Reading, Pa., the following additions were made to the membership:—First church, 5; St. Paul's, 2; St. Stephen's, 6; Zion's, 2.

Mann's Choice.—The Sulphur Springs Mission closed its winter communions on the first Sunday in the New Year. Ten persons were added to the church by confirmation.

Zion Charge, Somerset Classis.—At the sessions of Pittsburgh Synod last September and October, the above named charge was pledged by the pastor and elder for $100 for the Wichita College project.

As the present pastor has resigned to take charge of another field it was deemed proper that this should be attended to before his departure. Hence during the last three weeks subscriptions have been solicited for this object, with what success the following will show:—Donated by the Good Work Society of Mount Zion congregation, $15; donated by the Mount Zion and Trinity congregations, as congregations, through the pastor at Christmas, $10; subscriptions by members, Mount Zion congregation, $50; St. Paul's congregation, $6.50; St. Luke's congregation, $13; Trinity congregation, $17.75; by two friends of the cause, $10; total, $122.25; so that the pledge is redeemed, and a little added. Of the above amount the sum of $36.25 is now in the hands of the Treasurer of Somerset Classis ready for investment.

Greenville.—The following is taken from *The Greenville Progress:* On January 9th, the Reformed Congregation of Greenville celebrated its mid-winter communion. Services were held every evening during the week previous. Nine were received into membership. On January 16 communion services closed a series of services held throughout the week in the New Hamburg Church belong to the same charge. Three persons were received into membership. All these services were well attended, and the pastor was rewarded for his labor of visiting from house to house by seeing a one-third larger number at the Lord's table than at the winter communion of last year. During the two years of the present pastorate 130 persons have been added to the membership of these two congregations. Rev. Eisenberg has two large congregations and is doing an excellent work in this community.

SIGMA.

Meadville. — *St. Paul's Church.* — The winter communion was held in this church Sunday, January 23d. Services were held during the evenings of the week. Rev. John W. Pontius assisted the pastor and preached three able and most impressive sermons on the theme,—"My Father's Business." 1. The consciousness of divine paternity brings with it an interest in the Lord's business (Luke 2: 49). 2. Objections to engaging in the Lord's business met in the Saviour's rebuke to Peter (St. John 21: 22). 3. The hostility of the world which the engaging in the Lord's business elicits (Matt. 2: 3-7-8-16. On Friday evening confirmation services were held and two were received by adult baptism and the laying on of hands and seven by letter and renewal of profession of faith.

Fannettsburg.—At the Holy Communion services held in the Reformed Church, at Fannettsburg, on Sunday, January 30, 1887. There were twelve additions. Three by renewal of faith, and nine by confirmation. The pastor, Rev. J. Hassler, was assisted part of the time, by Rev. P. A. Long, pastor of the Grindstone Hill Charge.

Quarryville.—The St. Paul's Missionary Society of the Reformed Church, Quarryville, held its anniversary Sunday evening, January 30th. After opening with devotional service, a very interesting programme was carried out, consisting of recitations, dialogues, readings, music etc. The President, G. W. Hensel, made an impressive address in concluding which he urged all to greater activity in the society and in church work in general. $43.00 were appropriated to missions, applying $10.00 to Wichita and $33.00 to Home Mission in general. The committee on programme and solicitation reported in addition to the programme of exercises, eight new members. The pastor then addressed the society, after which the following officers were elected for the ensuing year: G. W. Hensel, president; S. C. Bear, vice-president; G. J. P. Raub, treasurer; Miss Jennie Aument, secretary.

Lebanon. — The St. John's Reformed Church, of this city, organized a Home Mission on Thursday evening, 20th ult. The officers elected are:—President, W. B. Boger; vice-president, John Killinger; secretary, Miss Libbie Gosbert; assistant secretary, Miss Helen Meily; treasury, Miss Mamie Funck.

Friedensburg.—The Missionary Society of the Reformed Congregation at Friedensburg, Berks Co., Pa., Rev. J. S. Stahr, pastor, celebrated its first anniversary, on Sunday afternoon, January 23, 1887. Rev. J. W. Steinmetz of Reading, preached an appropriate sermon to a large audience. The reports of the president and treasurer were also read, from which it appears that the society numbers 55 members, and that $15 were contributed toward the traveling expenses of the Misses Poorbaugh and Ault to Japan; $10 to Home Missions. One of the members of the society, Mr. James B. Leinbach, also contributed $10 in the name of the society, to the St. Paul's Reformed church, Kansas City, and $21 89 are still in the hands of the treasurer. The members of the society feel encouraged in their work.

Delmont.—The Lord's Supper was celebrated in Fennel's church on December 12, 1886. Services were held for several evenings previous.

On December 26, immediately after the regular services, Mr. Wesley Hensel, in behalf of the congregation, presented the pastor, Rev. J. N. Bauman, with a very handsome gold watch. The present was received by the pastor in a fitting response. The pastor was also generously remembered by the Salem congregation.

On January 30, another communion season was observed in the Salem congregation. Three were added to the membership by certificate.

Throughout the whole charge the best of Christian feeling prevails. The people are earnest and united, hence their works of faith. "Peace be within thy walls, and prosperity within thy palaces."

New Jersey.

Glassboro.—Rev. R. Smith has accepted a call to the pastorate at Glassboro, N. J. His address is changed from York, Pa., to that place.

Personal.

Rev. S. S. Miller and wife, on January 17th celebrated the thirteenth anniversary of their coming to Boonsboro. Upwards of forty persons, members and friends, in a quiet way called on the pastor and family, and spent the evening in pleasant social intercourse in honor of the event. An amateur orchestra enlivened the occasion with choice music, to the delight of all present.

Miscellaneous.

We are in receipt of a copy of a little book of 27 pages, entitled, DIRECTORY OF THE SECOND REFORMED CHURCH, READING, PA., 1887. On the first and second pages we find a pastoral letter by the pastors, Revs. C. F. McCauley, D. D., and Rufus W. Miller, in which is set forth the object or purpose of the directory, viz, to contribute to the practical fellowship of the congregation and advance the work given them as a congregation and as members of the Body of Christ. It also advises its use as a Visitor's Guide. Next is given a complete programme of the different services appointed on the Lord's Day and during the week. Then follows a complete, as far as possible, list of the members, arranged in alphabetical order, with the residence of each, giving street and number. On the whole it is a convenient and valuable little book and if used as it is designed to be, it will, no doubt, fulfil its purpose with good effect upon the life and work of the congregation.

Clerical Register.

Rev. J. Matzinger to Salzburg, Mich.

Rev. Dr. P. Greding to Bluffton, O.

Rev. A. Kopittka to Port Hope, Mich.

Rev. E. Delorme to Magley, Ind.

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A Child's Life of Christ, Rev. C. Z. Weiser, D.D.,	**1.00**
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Miscellaneous.

When the Mists have Cleared Away.

"*For now we see through a glass darkly.*"—1 Cor. xiii. 12.

When the mists have rolled in splendor.
From the beauty of the hills,
And the sunshine, warm and tender,
Falls in splendor on the rills,
We may read love's shining letter
In the rainbow of the spray;
We shall know each other better
When the mists have cleared away.
We shall know as we are known,
Never more to walk alone,
In the dawning of the morning,
When the mists have cleared away.

If we err in human blindness,
And forget that we are dust,
If we miss the law of kindness,
When we struggle to be just,
Snowy wings of peace shall cover
All the pain that clouds our day,
When the weary watch is over,
And the mists have cleared away.
We shall know as we are known,
Never more to walk alone,
In the dawning of the morning,
When the mists have cleared away.

When the silver mists have veiled us
From the faces of our own,
Oft we deem their love hath failed us,
And we tread our path alone;
We should see them near and truly,
We should trust them day by day,
Neither love nor blame unduly,
If the mists were cleared away.
We shall know as we are known,
Never more to walk alone,
In the dawning of the morning,
When the mists have cleared away.

When the mists have risen above us
As our Father knows His own,
Face to face with those that love us,
We shall know as we are known;
Low beyond the orient meadows
Floats the golden fringe of day,
Heart to heart we hide the shadows,
Till the mists have cleared away.
We shall know as we are known,
Never more to walk alone,
When the day of light is dawning,
And the mists have cleared away.

—*Dining-room Magazine.*

Selections.

Every man is his own ancestor, and every man is his own heir. He devises his own future, and he inherits his own past.—*F. H. Hedge.*

Day by day, look up. A heavenward glance, morning, noon and night, cheers the heart, lightens the spirit and inspires for duty and conquest.

Receive Christ with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which He must be excluded.—*John Flavel.*

"If need be,"—three gracious words. Not one of all my tears shed for naught! God here pledges Himself that there shall not be one redundant thorn in the believer's chaplet of sufferings. Oh, what a pillow on which to rest thy aching head!

We cannot go so far
That home is out of sight;
The morn, the evening star,
Will say, Good-day! Good-night!
The heart that loves will never be alone;
All earth, all heaven it reckons as its own.

—*Henry Burton.*

Personal.

Rev. Dr. T. T. Everett, who was private secretary to Ex-Governor Pattison, will, it is said, resume the active duties of the ministry.

Governor Beaver has met a great affliction in the death of his little son. Ex-Governor Pattison had a similar bereavement about the time his term of office commenced.

Gen. Charles P. Stone, engaged for several years past in constructing the foundation of the famous statue of "Liberty Enlightening the World," died Jan. 24th, after a week's illness.

Rev. Sylvanus Stahl has resigned the pastorate of St. John's Lutheran church at Lancaster, to devote his time to development of his Year Book of the Lutheran church and other publications.

Prof. Edward Olney of the University of Michigan, the author of a complete series of text-books, and one of the best-known educators in the West, was found dead at his home in Ann Arbor, Jan. 16. He was sixty years of age.

Prof. Edward Livingston Youmans, the eminent scientific writer, and editor of the Popular Science Monthly, died at his residence in New York, January 18, of pneumonia. Prof. Youmans was born at Coeymans, New York, on June 3, 1821. He occupied the chair of Chemistry in Antioch College in 1866, and was the author of many high-class scientific works. Of late years he has sustained intimate relations with the publishing house of Appleton & Co., and has a well-earned reputation in Europe as well as in this country for research. He was a great friend of Herbert Spencer, and has been the chief promoter of the sale of his writings in this country. He held tenaciously to his evolution doctrines.

The baby King of Spain is a fine, handsome child, who enjoys robust health, and does credit to the immense amount of care with which he is surrounded. Though Court etiquette requires that the six-months-old Alphonso XIII should be treated with the most rigid ceremony, his mother will never call him "the King," unless on very strict state occasions, but uses the simple term of "my child." His Majesty has his own vast suite of apartments next to those of the Queen Regent; and a special guard keeps his bed room door at night. His foster-mother, the sturdy peasant Raymunda, feeds and amuses the baby; but he is washed and dressed according to traditional ceremony by a bevy of ladies of honor, under the direction of his "governess," who held the same office towards his father. Doctors visit the baby twice daily.

Science and Art.

Dr. Guilbeau, a blind professor in an institution for the blind in Paris, is collecting all articles that have been devised to help those who cannot see and the collection is already large and valuable.

Copper is now coming to be used for roofing in place of tin. Its first cost is larger but its durability and the absence of constant repairs needed by the tin roofing makes the copper cheaper in the end.

Aniline oil is coming to be used as a local anæsthetic when simple operations are to be performed. The finger is dipped for a short time in the oil, and there is entire absence of pain though it is cut to the bone.

Excess in the use of tea is much more common and a greater evil than is generally supposed. It is not, says Science, a food and cannot, therefore, be substituted for articles of diet which form both flesh and bone.

HOW LIGHT AFFECTS THE BLIND.—An interesting account has lately been furnished by M. Plateau, the eminent Belgian physicist (who has been blind nearly forty years), of the sensations he experienced in his eyes. He has no sense of objective light even when turning his eyes to the sun. But his visual field is always divided into spaces, some of which are pretty bright and others sombre or nearly dark, and which merge into each other. Their general tint alternates, in time, between gray and reddish. The relative arrangement of those different spaces is always the same, but the intensity of their tints varies. The central space seems now rather bright, now very dark; above and below, and on the left to the limits of the field, there is sometimes brightness, sometimes darkness, but on the right there is generally a vertical band, nearly black, and beyond this a space which is nearly always bright and reddish. These appearances follow all the movements of the eyes, which probably do not participate in the same way in the tints, but M. Plateau cannot distinguish what belongs to one from what belongs to the other. No connection of the general tint with the work of digestion is observed. The author states that he became blind through looking fixedly at the sun for some time, with a view to observing his after sensations; it was not till about fourteen years after this that inflammation of the choroid set in, destroying vision, but, during the interval, he often saw colored and persistent halos round flames, etc., and he advises those who have such vision to cousult an experienced oculist.—*The Interior.*

Items of Interest.

The German Socialists of New York have resolved to raise $5000 to aid in defeating Bismarck in electing members to the new Reichstag.

It is said that contracts that have recently been closed in Philadelphia for locomotives and steel rails, will amount in the aggregate to $50,000,000.

The high license law of Missouri, increasing liquor licenses from $52 to a minimum of $550 and a maximum of $1200 a year, has increased the revenue from this source from $547,000 to $1,842,00 a year.

Among the bequests of the late Mrs. Ryerss, of Philadelphia, is one of $70,000 to the Pennsylvania Society for the Prevention of Cruelty to Animals, of which her son, Robert W. Ryerss, is President. This sum is to be used in the erection and endowment of an infirmary for animals sick and disabled.

Congressman Croxton, of Virginia, has offered in the House a bill appropriating $20,000 to complete the monument to Mary Washington, the mother of George, at Fredericksburg, Va. President Jackson laid the corner-stone of the monument in 1833. Work was continued thereon for four years, but finally ceased and has never been resumed.

It is stated that there are twenty-nine women studying medicine at the University of Zurich, that in London the Female students number forty eight, and that of the four thousand students of medicine in Paris, one hundred and three are women. Eighteen women are said to have been graduated as doctors of medicine in Paris within the past seven years.

Since the dissolution of the Reichstag, an active political campaign is going on to elect a new one. The upper house of the Prussian Diet has unanimously adopted an address to Emperor William expressing the willingness of the Prussian people to vote the means necessary for defending the German Empire, and censuring the course of the Reichstag in refusing it.

The low Russian sleigh of Madame Jerome Bonaparte is one of the most elegant in Washington. The thoroughbred horses seem to be provided with wings like the fabled Pegasus, and the lines are held by a coachman in biscuit-colored livery. By his side sits a big footman, ever ready to do the bidding of his august mistress. In appearance Mme. Bonaparte is anything but patrician, although a granddaughter of Daniel Webster, the great. Her noble-born husband is a most distingue, soldierly looking man, who bears the imprint of his birth in the family resemblance to the Bonapartes. Poor old Madame Jerome! if it were possible, her shade would haunt the present debonnair supporter of the honors of the name, to rebuke him for his extravagance. She was a miser, and hoarded every cent of her money. This accusation cannot be repeated against her gallant grandson.

Useful Hints and Recipes.

When baby goes visiting in his carriage take his pillows and shawls into the house with him, and avoid the risk of bringing him out after half an hour's call and packing him in a cold carriage among freezing wraps.—*Babyhood.*

A spoonful of oxgall to a gallon of water will set the colors of almost any goods soaked in it previous to washing. A teacup of lye in a pail of water will improve the color of black goods. Napkins should lie in lye before being washed; it sets the color. A strong tea of common hay will preserve the color of French linen. Vinegar in the rinsing water for the pink or green calicoes will brighten them; soda answers the same end for both purple and blue. To bleach cotton cloth, take one large spoonful of sal-soda and one pound of chloride of lime for thirty yards; dissolve in clean, soft water; rinse the cloth thoroughly in cold, soft water so that it may not rot. This amount of cloth may be bleached in fourteen or fifteen minutes.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THE CHRONOLOGY OF THE HOLY BIBLE. An integral and essential part of the inspired Scriptures of the "Wonderful Numberer." Considered in its relations to the Kingdom on Earth, of our Lord and Saviour Jesus Christ, from its first establishment in Eden to its present perfect development in the Church Triumphant. By a Presbyter of the American Church. Buffalo, N. Y. The Christian Literature. 1886. Pp. 608. Price $4.00; expressage prepaid.

Who this Presbyter of the so-called "American Church" is we do not know, but he has certainly put an immense amount of labor on the book before us. The Chronology of the Bible is as difficult as it is important, and as important as it is difficult. Men have been as much confused by the "sundry times" as by the "divers manners" in which God has revealed Himself. Some have made the seeming differences of dates a stumbling block, and urged them as an evidence that there was no reliance to be put upon Scriptural statements, while others undisturbed by such things have wished for greater clearness because not only historical facts, but much exegesis depend upon *when* an event took place. We are glad that our author regards the chronology of the Bible as an integral and essential part of the inspired writings, and contends that it is not to be underestimated or disregarded because of the obscurity by which it is surrounded. He deserves credit too for showing in some palpable instances that differences do not always involve contradictions, but may be reconciled where proper light is thrown upon them.

The difficulty in elaborate works on this subject is that writers seek to be too minute; and that they often construct a theory to which all facts and figures are made to bend. Then, too, if they do not turn prophets, they become interpreters of prophecy, and subordinate the chronology they wish to establish to schemes of thought, or rather make the thought conform to chronology. Some of the wildest fancies of men have been read into the Book of Revelation. We do not charge this fault upon the volume before us, although some of the statements seem a little forced. The fault of the book is that it is overloaded with details, but it has good indexes and will be of great value to students of chronology.

SELECT LIBRARY OF THE NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH. Translated into English with Prolegomena and Explanatory Notes. Edited by Philip Schaff, D.D., LL.D., Professor of Sacred Literature in the Union Theological Seminary, New York, in connection with a number of Patristic Scholars of Europe and America. Sold by Subscription only. Buffalo, New York: The Christian Literature Company.

We welcome Volume II. of this important series. It gives *St. Augustine's City of God and Christian Doctrine*, and makes a magnificent book of 621 pages. The paper is fine and the print admirable—like that in the *Century Magazine.*

This work, perhaps the most noted that came from the pen of Augustine, is so well known that we need scarcely speak of it, and our best service to our readers will be to advise them of the rare opportunity of securing it at a remarkably low price. Formerly such books were beyond the reach of most ministers, but now the cost has been reduced fully one-third, and any one who can lay aside 25 cents a week or $1 a month, can secure the entire library without feeling the outlay. This series will embrace in about twenty five royal octavo volumes, of six or seven hundred pages each, the most important works of the Greek and Latin Fathers from A. D. 325 to A. D. 900, and the subscription price will be only $3 per volume, expressage or postage prepaid. One volume will be published every three months.

LITTELL'S LIVING AGE. The number of Littell's Living Age for the week ending February 5th contains—The Zenith of Conservatism, by Matthew Arnold, Nineteenth Century; The Land of Darkness, Blackwood's Magazine: Benvenuto Cellini's Character, by J. Addington Symonds, Fortnightly Review; Rural Life in Russia, Nineteenth Century; The Strange Story of Margaret Beauchamp, by George Fleming, Macmillan's Magazine; The Seventh Earl of Shaftesbury: Incidents in his Life and Labors, Leisure Hour; French Finance, Spectator; An Ancestor of the Czar, St. James's Gazette; Pio Nono's Will, Spectator; The Excavation of the Great Sphinx, Times; On a Jury, Globe; and Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers

THE ANDOVER REVIEW, February, 1887. The readers of this Review will be delighted with the opening article by Dr. Stuckenberg on "Ranke and his Method." It gives an admirable sketch of the quiet, studious, restlessly busy life of the greatest historian of the present century, as well as of his rigorous method of historic investigation. Students of philosophy will read with deep interest the second article on "The Trustworthiness of Spiritual Apprehension," by Rev. George Genung. It is, indeed, strongly idealistic, but we are inclined to believe that just such views as these need to be specially emphasized now in opposition to the positive scientific method with its bitter fruit of Agnosticism. Dr. Bradford discusses certain "Neglected Factors in the Problem of Reform," and seeks to show that a large part of intemperance, pauperism and crime are produced by heredity and environment, the study of which must precede any intelligent and successful effort for the removal of these evils. Rev. Edward Lawrence gives some account of "Politics in Japan," and Dr. William Barrows, of "The Cherokee Experiment." Four excellent editorial notes, Dr. Starbuck's Missionary article on the East Indian Archipelago and Chinese Empire, and various Book Notices complete the contents of this strong number.

Married.

On the 27th of January, by the Rev. C. U. Heilman, Mr. Samuel Neff to Miss Emma Grace Sprankle, daughter of George W. Sprankle, both of Huntingdon county, Pa.

On Wednesday evening, January 26th, at the residence of the bride's mother, by Rev. J. A. Hoffheins, John T. Paulding, Esq., to Miss Anna B. Bowman, organist of the Reformed congregation, Martinsburg, West Virginia.

On the evening of January 13th, 1887, at St. Paul's Reformed church, Baltimore, Lexington street, near Carrollton, by Rev. M. L. Firor, Mr. John Hood to Miss Anna Ellsworth Schultz, daughter of Alexander and Elizabeth Schultz, all of Baltimore, Md.

On January 26th, at the home of the bride, by the same, Mr. Edward E. Kent to Miss Mary E. Engel, all of Baltimore.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—December 16th, 1886, at Woodberry, Md., Flora Elizabeth, aged 5 years, 5 months and 20 days, only daughter of Deacon D. N., and his wife, Henrietta E. McCauley.

Little Flora was the first one from Trinity Reformed church that God claimed for His own and took unto Himself.

She was an unusually bright child, possessed of attractive manners, and a spirit peculiarly devotional for a child.

Her only regret during her sickness was that she could not go to Sunday-school. As an evidence of her devotional spirit this has been told of her: She never sat down to a play-dinner, so common with children, unless she had first folded her hands and asked God's blessing. What a lesson there is here for those older Christians who daily surround the table spread with God's bounty, and never think of Him.

Little as she was she requested her father one evening when she was suffering severely, to ask God to give her a night freer from pain. With her winning way she had gained a place in the hearts of her parents, friends and acquaintances.

But just as this bud of promise was beginning to unfold into greater beauty God plucked her for Himself.

Surely "God moves in a mysterious way."

PEYTON.

DIED.—In Leitersburg, Washington Co., Md., January 14th, 1887, Mrs. Catharine Middlekauff, aged 74 years, 7 months and 7 days.

The deceased, beloved wife of Elder Peter Middlekauff, was blessed with a quiet, reserved disposition. In the spirit of an earnest faithful soul, she carefully presided over her house and family, and in her quiet way manifested a meek and consistent life, which she left as legacy for the comfort of those who are bereft. In hope the Christian looks beyond, assured of the resurrection of the body and the life everlasting. S.

DIED.—In St. Thomas, Pa., January 8th, 1887, Mrs. Dorothy Wolf Sellers, wife of Elder George Sellers, aged 64 years, and 10 months.

Mother Sellers was raised in the Lutheran church, but united afterwards with the church of her husband. She has been for over thirty-four years a faith ul and devoted member of the Reformed church. She was known by all for her piety and hospitality, going about doing good, visiting the sick, and ministering constantly by good counsel and charitable deed. Though a bodily sufferer for many years past, she was a regular and zealous worshipper at church and prayer-meeting. Like David she dwelt in the house of the Lord. It was her spiritual home. Here she often sighed and sang:

"O happy harbor of God's saints!
O sweet and pleasant soil!
In thee no sorrows may be found,
No grief, no care, no toil."

She was a devoted Christian mother, prayerfully concerned for the spiritual as well as the temporal interests of her large family.

Mother Sellers will be missed not only by her aged husband and an affectionate circle of sons and daughters, but her church will miss her prayers and devotion. This vineyard of the Lord has lost from her active service here, very many of her faithful laborers for the last year. May the Lord of the harvest call many yet to fill up the ranks of this beloved but bereaved Zion of His.

The funeral attendance was made up of the large body of her many friends and neighbors. The pastor was assisted by the Revs. J. Hassler and O. Grim.

The discourse contemplated the Christian's heavenly home, based on the Scriptures found in the latter part of the 8th ver. 1 Cor. v., "To be present with the Lord."

DIED.—At Ickesburg, Pa., January 15th, Major Alexander Barns, who was born in Wilmington, Delaware, in the year 1816, February 14th. In early life he left his native state and settled in York, Pa, and learned saddlery. This trade completed, he moved to Landisburg, Perry county, Pa., and there married Miss Isabella McKinley, whose amiable qualities added pleasure and long-life to her dutiful husband.

From Landisburg this happy couple moved to Buffalo Mills, where the major carried on his trade, always showing habits of industry and truthfulness—gaining popular favor. He became mail contractor, which position he held for nine years, having his residence in Ickesburg, Pa. After he had finished his contract in the U. S. mail service, he took charge of the hotel in the town in which he died. He finally moved to Andersonburg, same county, and for one year engaged in the mercantile busness; then returned to Saville township and engaged in farming and general business, and eight years ago, returned to Ickesburg, where he resided until his death, with no relatives near, but his own family, consisting of his wife, one son and one daughter. Two of his daughters died years ago. Four children, ten grandchildren and one great-grandson, are the descendants of the deceased.

Eighteen years ago the subject of this sketch attended a religious meeting held at Buffalo church and, with many others, became deeply interested and after a calm, careful and serious reflection, became a Christian and united with the Reformed church at Ickesburg, and showed by his walk and conversation that he tried to live a consistent life. He was true to his friends, faithful to positions of public trust, appreciated acts of kindness and always showed the honor of a man.

After the administration changed he was appointed postmaster at Ickesburg, and he endeavored to discharge the duties of the office according to the strict letter of the law, courteous, kind, punctual and prompt.

But disease overtook him, he became bilious, his digestive system weakened, nervous prostration followed, and with a mind clear to the last moment, died from the effects of paralysis of the heart.

Very appropriate funeral services were held in the Reformed church at Ickesburg, on Monday, conducted by Rev. W. R. H. Deatrich, of Newport, Pa., who preached from St. John 11: 25, "I am the resurrection and the life." The hymn preceding this able funeral oration, commencing with "What have I in this barren land?" was selected by the wife of the deceased. A large funeral procession followed to the Buffalo cemetery, the place of burial. W. R. C.

Acknowledgments.

The following amounts pledged at the *Synod of the Potomac in Mercersburg, Pa.*, October, 1886, to the support of the Japanese girl, Kotomi, have been received and paid over to the Hon. R. F. Kelker, Harrisburg, Pa.:

The basket collection on Sunday evening,	$15 00
Rev. D. B. Shuey,	5 00
Sulphur Spring charge,	5 00
Dr. S. S. Bishop,	1 00
G. W. Atherton, Esq.,	1 00
Rev. G. W. Aughinbaugh, D.D.,	10 00
Rev. A. C. Whitmer, Supt. Missions,	5 00
Rev. J. W. Knappenberger,	5 00
Rev. Wm. Goodrich,	5 00
Elder Jacob Heyser, Infant Mis. Band, Chambersburg, Pa.,	5 00
Total,	$57 00

This is all that has been received thus far.

J. W. KNAPPENBERGER.

Mercersburg, Pa., Jan. 28, 1887.

Society for the Relief of Ministers and their Widows.

Receipts from Nov. 2, 1886, to Jan. 26, 1887.

From Treasurer of Maryland Classis:	
Woodberry, Children's Day,	$23 41
Mechanicstown charge,	23 35
Westminster charge,	5 00
From Treas. of Gettysburg Classis:	
Littlestown charge,	10 86
Lischey's charge,	3 00
From Treas. of Tohickon Classis:	
Riegelsville charge,	20 00
Elder Levi Leidy,	25 00
South Bethlehem charge,	8 00
Lansdale charge,	2 00
Tinicum charge,	2 00
Treas. of Somerset Classis:	
Meyersdale, Zion and Stoystown,	25 84
Mercer. chge., per Rev. J. H. Apple,	2 50
Mrs. Anna W. Wolff,	5 00
Interest on Investment,	124 08
	$281 04

SIMON S. MILLER, Treasurer.

Beneficiary Education.

Receipts during December and January.

Interest on Stoudenour legacy, per Elder H. Wirt, Treas. Synod,	$12 00
Friends of Beneficiary Education, per Rev. C. J. Musser,	20 00
Huntingdon charge, per Rev. F. A. Rupley, Treas. Juniata Classis,	10 00
Greenfield charge, do.,	10 00
Waterstreet " "	44 00
Yellow Creek " "	12 71
Manchester charge, per Rev. S. S. Miller, Treas. Maryland Classis,	40 00
Jefferson charge, do.,	27 00
Cavetown " "	26 00
Mount Moriah " "	8 65
Burkittsville " Children's Day, do.,	5 00
Glade " "	4 00
Woodberry Mis., Children's Day, do.,	4 00
Fairview church, do.,	2 25
Virginia Classis, per Rev. J. A. Hoffheins, Treasurer,	50 00
Interest on Absalom Rinker bequest, per Col. Levi Rinker,	60 00
Amount,	$335 61

WM. M. DEATRICK,
Treas. Board of Education.

Mercersburg, Pa., Feb. 1st, 1887.

Religious Intelligence.

Home.

Last year 45,524 Bibles were presented to immigrants at Castle Garden by the New York Bible Society.

Rev. Dr. John Hall, of New York, will deliver a course of four lectures this winter on "The Roman Church and Protestantism" at Hartford.

A medical dispensary has been opened in connection with Dr. Frank Robbins' new Beacon Church in Kensington, Philadelphia. The poor will be supplied with medicine and treated free of charge.

On Sunday, January 23d, 342 members were received into Tabernacle Church, Brooklyn, N. Y., Dr. Talmage, pastor. At the close of the sermon, 95 persons were baptized, and it was announced that baptism by immersion would be administered the next Sunday morning, to those who desired that form. Dr. Munhall, an evangelist from the Pacific coast, has been conducting the services for some time.

The new building of the Young Women's Christian Association at No. 7 East Fifteenth street, was formally opened on the evening of January 18th. The exercises included prayer by Dr. John Hall, and addresses by Drs. William M. Taylor and William R. Huntington, with music from a ladies' quartet. Mr. W. A. Wheelock presided. After these exercises the rooms throughout the building were thrown open for inspection. The new structure is of brick, with terra cotta trimmings, and is six stories high. It cost $125,000, and through the liberality of Mr. Astor, Mrs. Elliot F. Shepard, and others, there is no indebtedness upon it. The sixth, fifth, and fourth floors are devoted to art, stenography, typewriting, commercial arithmetic, bookkeeping, writing, modelling in clay, applied designing, machine and hand sewing, cutting and fitting, and choir music. The library on the second floor contains 10,000 volumes, and as one of the Executive Committee suggestively remarked, the room is capable of holding 50,000 volumes. The parlors are very tasteful and attractive.—*N. Y. Evangelist.*

Rev. Dr. Currie, the veteran editor of the Methodist *Review*, is a little severe upon the base of unity, proposed by the Episcopal General Convention, last fall. He says: "We have no quarrel with our brethren of the Protestant Episcopal Church so long as they will keep themselves to their own proper calling and leave others to theirs. It may be that our American society needs such a church, in which the vigorous spiritual elements of church life shall not be made inconveniently aggressive, where the worship shall be distinctively æsthetical rather than spiritual, where the utterances of the pulpit shall not jar harshly upon sensitive nerves, nor come into unnecessary conflict with the practices of respectable sinners and with the usages of society. Happily, church-going is still a respectable practice in good society, and churches for the use of that class may be a necessity, such as will make the least possible demand upon its 'worshippers' in either intellectual or spiritual faith, or in either the *minor or major moralities.* A church may be required also into which the rich families from less fashionable churches may gravitate, and in which their young people, having been raised to social positions of which their parents knew nothing at their time of life, may find a home. It may be thought desirable that in a community in which are a full share of *snobs*, there should be churches adapted to their requirements. We say, then, to our friends of the church, there is room enough in the world for both yourselves and those who do not wish to be members of your household, and in behalf of those others we pray do not come to us, and we will not ask you to make room for our overgrown families."

A Jewish Theological Seminary was formally opened on January 2d in Lyric Hall, Sixth avenue and Forty second street, New York. Graduation from some secular collegiate institution is a prerequisite for graduation from the Seminary. There were twelve applications for admission at once on the opening of the Seminary. Most of these were found to be already in attendance at the college of the city of New York. The means now at the disposal of the Board of Trustees, warrant them in organizing the preparatory class, but the future of the Seminary will require a permanent fund of $100,000, which with the annual income from dues, will place it upon an efficient basis. The president of the faculty is the Rev. S. Morais of Philadelphia. The complete course of study for pupils intending to enter the Jewish ministry, will cover a period of eight years, divided into preparatory, junior, and senior courses. The curriculum will have for its basis a complete mastery of the Hebrew Bible, devoting to that purpose a thorough grammatical and exegetical study, with the aid of the critical commentaries. The Talmud, beginning with the Mishna, and continuing with the Gemara, will be studied with sufficient thoroughness to afford the student an excellent ground-work for further research in the great field of Hebrew learning. The Medrashic literature, the Hebrew philosophers, and the ceremonial law as codified by Karo, Isserles, and Maimonides, will all receive their share of attention, as will also the ancient, post-Biblical, and modern history of the Jews, and finally homiletics. The full course of training will be very nearly akin to that pursued at the *Rabbinic-Seminare* in Europe, such as that at Berlin under the guidance of Dr. Hildesheimer, that at Buda-Pesth, of which Dr. Bacher is the leading spirit, and the newly-organized Collegium Rabbinicum at Rome.

Foreign.

Four graduates of the Kropp Seminary, candidates Siek, Behrens, Nieman, and Wenzel, were lately ordained.

One hundred German congregations exist in Brazil; they are served by thirty-three pastors. In Chili there are two churches and two missions.

The largest parishes in the Lutheran Church are to be found in Central Russia. One of these numbers 300 villages, and comprises 35,000 souls!

An English correspondent of the *Churchman* says: The present position of foreign missions is very significant and satisfactory. We are told—(1) that in 1884 there were no fewer than 2,322 ordained native ministers, or nearly as many as the whole number of foreign missionaries, officers of an army of 26,637 native workers of other kinds, catechists, and teachers. (2) That the number of native communicants was 769 201, and that they had increased in the year by one-fifth. The two together mean that at the present rate of increase in this year, the ninety-fifth since the first Englishman went out as a missionary, there are outside of Christendom reformed Christian communities more than 3,000,000 strong, led by 2,500 ordained ministers of their own speech. In India alone, the census of 1881 showed nearly 2 000 000 of Christians of all kinds, and an increase of reformed native Christians at the rate of 86 per cent. in the decade. The growth of the dark races who are coming under the power of Christianity is beginning to form a striking parallel to the growth of the English-speaking races, to whom they have been entrusted for their civilization in the highest sense.

Principal Rainy is said to be the first person who will fill the Moderatorial chair of the Free Assembly without having been a disruption minister. The forty-four moderators, from Dr. Thomas Chalmers in 1843 down to Dr. Somerville in 1886, all had their part in that great historical event. The *Presbyterian Witness* of Halifax, says: That the list should be so long a one, proves that a large proportion of those who were actively engaged in the struggle must have been men in their early manhood. There were some venerable forms, such as that of Dr. Gordon, in the procession that wended its way down to Canonmills, leaving behind them well-nigh their earthly all. These lent a solemn dignity to the occasion, and proved beyond all doubt that it was not the hot, rash blood of unruly youth that forced on the movement. It has been fortunate for the Free Church, however, that so many joined her ranks who were well able to bear the hardships of the time, and lay the foundations deep and broad on which so firm a structure has since been reared. The sixth successor of Dr. Rainy will have the honor of presiding at the Jubilee Assembly of the church, and no doubt it will be a heart-stirring occasion to those who see and take part in it.—*N. Y. Evangelist.*

An inquiry into the attendance of religious worship in London on Sundays was recently instituted by *The British Weekly*. Sunday, the 24th of October, was the day selected for the purpose. It was found that in the churches, with an accommodation of 601,450, there was in the morning an attendance of 265,577; in the evening 264,752; total, 530,329. In the houses of worship of various Protestant Dissenters, accommodating altogether 449 250, in the morning there were present 172,523; in the evening, 194 639; total 367,162. The Romish churches accommodate 47,700, and had 26 090 morning, and 28,225 evening attendants; total, 54,315. The Jews, with an accommodation of 9 150, had in the morning 2,850; in the evening, 1,480 worshippers; total, 4,330. There were 199 of the Greek Church, and 19,957 in attendance morning and evening in services at hospitals, workhouses, etc. Inquiry was not made as to the attendance at mission services of any kind, and relates to only one service before and one after noon. These are very important omissions, and greatly affect the result. As it stands, however, it shows that there is in London church accommodation for 1,107,550, about one-fourth of the population; that *479 731 attend in the morning, and 496,561* in the evening; total of 976,292 during the day.

SOMETHING AN INVENTOR FOUND OUT.

Among literary people *Phineas Garrett's* volumes of "One Hundred Selections" are standard works. Among business men all over this country he is know as the inventor of the Penn Letter Book for copying letters without the aid of water or press. Mr. Garrett was found at his office, No. 708 Chestnut St., Philadelphia, and asked regarding his experience with Compound Oxygen.

"I will tell you what I know about it," he replied. "When living in West Chester I suffered terribly from nasal catarrh, which was seriously aggravated by sudden changes of the weather. The usual remedies gave me no relief and the disease had advanced so far that the cartilage of the nose was as hard as bone. My whole system suffered. Life lost its attractions. I visited Drs Starkey & Palen, now at 1529 Arch street, in this city, placed myself in their hands, and began using the 'Home Treatment.' I found it very beneficial and continued it until I was entirely cured."

"Did its use entirely restore you?"

"Yes. I have been quite well for some time. My wife uses Compound Oxygen with excellent results when occasion requires, and I have seen its effects on others."

"Have you had an opportunity to observe its effects on persons outside your own family?

"Yes;" answered Mr. Garrett. "I recall the case of a young man who worked for us. He had consumption and hemorrhage after hemorrhage. He took the Compound Oxygen for a year and improved wonderfully. Many of my friends have been benefited by its use. Everybody ought to know the value of this remedy. My long and satisfactory experience with it causes me to grow enthusiastic when the subject is mentioned."

"Do you always use the Home Treatment?"

"No. I prefer to go to the office, 1529 Arch street, and take the Compound Oxygen there."

"Why so?"

"Well, there is a satisfactory moral effect about taking medicine under the direct supervision of an experienced physician in whom you have confidence. Still, I use my Home Treatment very often and with great benefit. It is a pleasant recreation, if I have a cold in my head or an attack of indigestion, to go and be cured at once instead of waiting until I reach home at night."

"Did you ever observe any injurious effect?"

"On the contrary. The heart is strengthened and the pulse is steadier after using it. In every respect my experience and observation has led me to regard Compound Oxygen as a valuable remedial agent and one that only needs to be better known to find universal acceptance." A pamphlet on the subject is mailed free to all who want it.

The mints coined 264,129 standard silver dollars last week.

HORSFORD'S ACID PHOSPHATE

In Indigestion, and as a Nerve Food.

Dr. H. O. Hiichcock, Kalamazoo, Mich., says: "I have used it in many cases of indigestion depending upon nervous exhaustion, with marked benefit. It appears to be a good nerve food."

A new steel rail mill, costing $1 000,000, is to be erected at Bradford, Penn., by Carnegie Bros.

"My little son, three years of age, was terribly afflicted with scrofula. His head was entirely covered with scrofulous sores, and his body showed many marks of the disease. A few bottles of Ayer's Sarsaparilla cured him."—W. J. Beckett, Hymera, Ind.

Mr. James Redpath is still seriously ill in New York, and recovery is doubtful.

COUGHS.

"Brown's Bronchial Troches" are used with advantage to alleviate Coughs, Sore Throat, Hoarseness and Bronchial Affections. *Sold only in boxes.*

Secretary Manning states, officially, that the indebtedness of the Pacific Railroad Companies to the United States is $157,332,615.

HOW TO SAVE MONEY.

Wherever you live, you should write to Hallett & Co., Portland, Maine, and learn about work that you can do while living at your own home at a profit of at least from $5 to $25 and upwards daily. Some have made over $50 in a day. All is new. Either sex. All ages. Hallett & Co., will start you. Capital not needed. All particu ars free. Send along your address at once and all of the above will be proved to you. Nothing like it ever known to workingmen.

A cargo of flour in paper barrels has just been received at New York from Akron, O.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.

You can certainly Stop Coughing With 10 parts molasses or honey to one part of Perry Davis' Pain Killer. Take 1/4 teaspoonful often. TRY IT.— PAINKILLER also Cures Sore Throat, Diphtheria, Rheumatism, Neuralgia

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This repeated daily, with two or three doses of CUTICURA RESOLVENT, the new Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure

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CATARRH ELY'S CREAM BALM CATARRH CURES COLD IN HEAD ROSE-COLD HAY-FEVER DEAFNESS HEADACHE PRICE 50 CENTS ELY BRO'S, OWEGO, N.Y. U.S.A. EASY TO USE TRADE MARK HAY-FEVER

A particle is applied into each nostril and is agreeable to use. Price 50 cts. by mail or at druggists. Send for circular. ELY BROTHERS, Druggists, Owego, N. Y.

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A *New Fast Line* to St. Paul and Minneapolis is now opened from Chicago, Peoria and St. Louis, via the "Burlington Route,"—Chicago, Burlington & Quincy Railroad,—in connection with the newly-completed Chicago, Burlington & Northern Railroad. Over it a double service of through trains is run, making as fast time as is made over any other line between the same points.

The new and elegant equipment composing these trains, which was constructed especially for service on this new line, will include Pullman Sleepers, "Burlington Route" Dining Cars and comfortable Passenger Coaches. From both Chicago and St. Louis through Coaches, Dining Cars, and Sleeping Cars are run; and from Peoria, through Coaches, connecting at Rio with the through equipment from St. Louis.

For tickets, rates, and general information concerning the "new *fast* line" to St. Paul and Minneapolis, via the Burlington Route, call on or address any Railroad Ticket Agent, or PAUL MORTON, G. P. and T. A., C. B. & Q. R. R., Chicago.

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Philadelphia Markets.

Wholesale Prices.

Monday, February 7, 1887.

BREADSTUFFS.—Flour. Supers, $2.50@2.75 winter, extra, $2.75@3.25; Pennsylvania, family, $3 75@3.90; Pennsylvania, roller process, $4@4.25; Western winter clears, $4@4.37½; do, straight, $4.37½@4.62½; do. patent, $4 62½@5; Minnesota clears, $4@4.30; Rye Flour, $3 ₱ bar. for choice. Buckwheat flour, $1.75@1.80 ₱ 100 lbs.

WHEAT.—Sales of 60 bushels rejected long-berry red, 90c. No. 2 red at 98c.; No. 2 Delaware red, at 94½c; No. 1 Pennsylvania red, 93½c; No. 2 red, 92c.

CORN.—No. 2 high mixed and yellow 47½c.; 3500 bush. No 2 yellow at 47¼c; 2400 bush. No. 2 mixed, at 48c.; and 600 bush. do at 48¼c

OATS.—Sales of 1 car rejected white at 34c; 1 car Pennsylvania No. 3 white 35c.; 1 car bright Western do. at 37; 1 car No. 2 white at 38c, and 4 cars No. 1 white at 38½@38¾c

RYE was quiet and steady at 56¼c. for No. 2 Pennsylvania

PROVISIONS.—We quote Mess Pork at $13.50@14; family Pork, at $14.50@16; shoulders in salt, 6¼@6½c; do. smoked, 6¾@7c; breakfast bacon, 9¼@10c. Loose butchers' Lard, 6¼c.; prime steam do. $6 90@7; city refined do., 7½@7¾c.; Beef Hams, $21 50@23; smoked beef, 15@16c., sweet pickled hams, 10½@11¼c.; as to averages; city family beef, $10@10.50 ₱ bar. City Tallow in hogsheads, 4¼c.

POULTRY.—We quote live chickens, 12c., live Turkeys, 9@10c; Live Ducks, 10@12c; Geese, 10@12c.; Dressed Chickens, extra near-by (roasting stock), 13c; choice Western, 12c.

BUTTER.—We quote the average Western and Pennsylvania fine creamery 25@27c; with selections and special Elgin brands 1 to 3c. higher. Bradford county tubs, best here, 22@24c.

EGGS.—Sales on 'Change of 100 crates near-by firsts, at 24c; and 17 crates Ohio firsts, 23½c.

CHEESE.—We quote New York full-cream fancy at 12½c.; selections, 14c; do. do good to prime, 13—13¼c., Ohio flats, fancy 13¼c., Pennsylvania, part skims, 5@6¾c, and full skims, 3@4½c., as to quality.

REFINED SUGARS.—Powdered, 6c; granulated, 5¾c; Crown A. 6c.; crystal A. 5¾c.; and confectioner's A. 5⅝c.

COTTON moved slowly at 9⅝c. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice to fancy, at $15@15.50; do. inferior to good, $10 50@14; cut Hay, $13 50@14.50, as to quality. Rye Straw, $14 for straight without wool

SEEDS.—Clover, 8¼@8¾c, per lb. Flax was dull at $1.17@1.19 per bush.

FEED.—Sales of 1 car choice winter Bran, $18, with good do. quoted at $17 50@17.75. Middlings were neglected and weak at $16@17 for white, and $15@16 for red, as to quality.

PETROLEUM.—6¼c. for 60 Abel test is barrels, and 8½c. for 110 test in plain cases.

WANAMAKER'S

PHILADELPHIA, Monday, February 7th, 1887.

You can begin to get a peep at the fine all-wool spring dress goods.

Some of them are a little slow in coming—strikes stop them at the wharves—but enough are at hand to give more than a hint of what's to follow.

Prettier things could not well be done in wool. Every year a surprise. Seemed as if the top notch had before been reached, but it hadn't.

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Same in checks and small plaids. Ground of green, brown, blue, steel and lead; plaids formed by threads of white and garnet, old gold and garnet, white and old gold, red and sulphur.

Checks in more than a dozen combinations of red, blue, green, brown, gray, olive and garnet.

Plaids run through various grade to big blocks or to big blocks broken into small ones. Half a score of colorings.

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Twenty styles of them. Plain grounds, mixed grounds, ranging from the lightest tan to darkest browns and shooting through them both ways the now-you-see-it-now-you-don't bouretted thread that makes the plaid; here a bunch of brilliant color, there a mere nothing and finely drawn at that.

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All these all-wool dress goods, 50 to 54 inches wide; $1 to $1.25.

Southwest of center.

50-inch Ladies' Cloth in browns, blues, greens, garnets, olives and mixtures — all - the - year - round goods—75 cents.

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Third circle, southeast of center.

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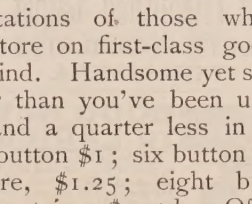

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